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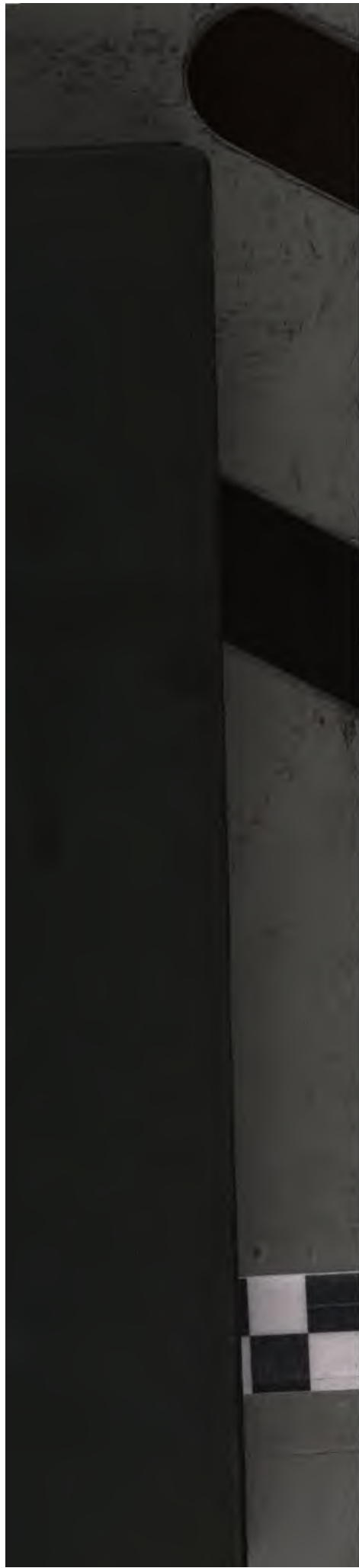
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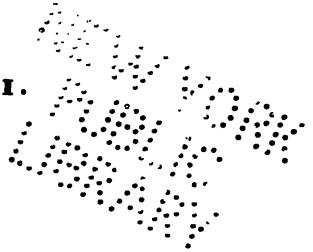
THE  
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

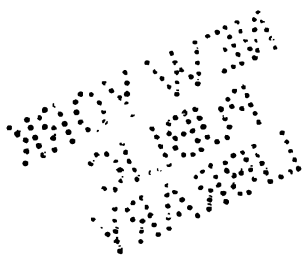
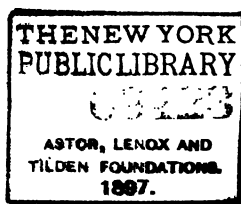
OF THE

BAPTIST GENERAL CONVENTION.

—  
VOLUME XXIII.  
—



BOSTON:  
PRESS OF JOHN PUTNAM.  
1843.



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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

JANUARY, 1843.

NO. 1.

## American Baptist Board of Foreign Missions.

## Tavoy Mission.

In the autumn and winter of 1841-2, Messrs. Wade and Mason made their accustomed annual excursions to the out-stations in Tavoy province, to ascertain the state of the Karen churches, revise their acts of discipline and the labors of the native assistants, administer the ordinances, and generally to promote the progress of the gospel by its public and private ministration.

## LETTER OF MR. WADE.

The places first visited by Mr. Wade, accompanied by Mrs. Wade, were the "new village," or Newburg, and the Yé Karen village. The former is on Tavoy river, a few miles above Tavoy, and was located the year before by Mr. Wade, in hope of being able to reside there during the rains. (See p. 123 of the last volume.) The Yé Karen village is situated at the head waters of the river, and has been under the care of the mission several years. The following extracts from Mr. Wade's letter of March 8, 1842, show the condition of these out-stations as last reported.

*Yé Karens—Twelve baptized.*

After the rains, as soon as the weather would admit of travelling, (that is, about the middle of November,) Mrs. Wade and myself proceeded to the new village, where we spent a short time; and then ascended the river to visit the Yé Karens, with whom we stayed two Sabbaths. The native preacher, who spent the rains in this place, was spoken of very highly, and his labors appear to have been much blessed. Fifteen asked for baptism, of whom twelve on examination were unanimously received by the church and baptized. The school during the rains consisted of

eleven pupils, whom I examined, and found they had made satisfactory progress. In these native schools, (i. e., schools under the entire superintendence of a native teacher,) the studies are reading, writing, and a scripture catechism.

On the last Sabbath which we passed with the church, I administered the Lord's supper, previous to which I examined every member, one by one, as to his conduct the year past and his present state of mind, (our uniform practice in all the churches;) and was happy to find nothing to require church discipline. There were cases, as there always are, requiring reproof and instruction, but nothing sufficient to set any one aside from the communion table. Thus the great Shepherd graciously watches over this little flock in the wilderness, and defends it from the great adversary, who "goeth about as a roaring lion seeking whom he may devour."

On returning, Mrs. Wade was left in charge of a boarding-school at Newburg, and Mr. Wade proceeded to Matak by the way of Tavoy, stopping awhile at a Karen village, two days distant from Tavoy, where there is a branch of the Matak church.

*Arrival at Matak—Applicants for baptism.*

On Monday I pursued my journey to Matak. The head man, with some others, came out several miles to meet us, and, though we missed each other by taking different roads, it was a pleasure to have this evidence of their cordiality. On my arrival, I had many other gratifying evidences of the affection of the people. One seemed to vie with another in furnishing various native eatables, drawing water, bringing wood, and whatever else they could do



for my comfort. By the time of evening worship, many who live at the distance of two and three miles came in, and the season was a very pleasant one.

Several of the succeeding days, except when interrupted by sickness, were spent by Mr. Wade in visits from house to house or in public religious services, and in reviewing a case of discipline. On the Sabbath, members of the church living at a distance came to the village, and attended religious worship; preaching in the morning by Mr. Wade, and in the evening by his native assistant, Kaulapau. The letter proceeds,

On Monday evening I commenced the examination of applicants for the ordinance of baptism. They are mostly those who applied last year, and were desired to wait another year on trial. The assistant stationed here, and other members of the church, appear to have done little the past year for the conversion of souls; they have acted mostly on the defensive; yet when any of the heathen party have *come among them*, they have testified to the truth. The assistant has also made two short excursions in different directions in the course of the year. By these means a few new inquirers are reported among the Pghos, but no decided conversions. Last Sunday, in my sermon, I endeavored to impress the minds of the Christians with a sense of the obligations which lie upon them to let their light shine before others, and to seek the advancement of the kingdom of Christ in efforts for the conversion of others.

*Pgho Karens—Need of native assistants—Siamese Karens.*

On Tuesday I set out on a visit to the Pgho settlements, where I was prevented from going last week by illness. Visited the native Christians who live on the way, and arrived at the nearest Pgho settlement at sunset. Suffered from exposure to the heat during the day, having to travel in an open boat without any thing to shield me from the burning rays of the sun except an umbrella, and being, at the same time, but partially recovered from the attack of last week. The Pghos received us with much kindness; quite a congregation came together in the evening to hear the gospel, and I believe they generally bowed with us in prayer at the end of the discourse. The whole neighborhood, I have no doubt, are *almost persuaded* to embrace Christianity.

These, and the Pghos of the other settlements which I visited, seem like trees almost chopped off and ready to fall in any direction that the next gust of wind may chance to blow. The Pgho head man, mentioned in my journal two years ago, is evidently convinced of the truth, and according to his own statement, nothing hinders him from embracing Christianity except the opposition of his children. He said he thought the time was near, when himself and a multitude of his people would become Christians. There is a Karen prophet, who, at present, has much influence among them. He has lately taught them to renounce demon worship, refrain from ardent spirits, and sing and pray in imitation of Christian worship. The Pghos of those settlements which we visited, are evidently in an interesting and critical state. I have no doubt, if we could place an active assistant among them the next rains, a good number would be gathered into the fold of Christ. But I fear the state of the funds of the Board will not allow any addition to our present number of native assistants.

On Sunday, having returned to Matah, I preached in the morning from John vi. 67. "Will ye also go away?" One of the native assistants preached in the evening.

Monday morning I started with a number of the native Christians on a visiting tour up the north branch of the Matah river; called on all the Christians living on the stream, conversed and prayed with each family, and then went half a day's journey farther up, to a settlement of Siamese Karens, who are still heathen;—found a village of ten houses. They received us kindly, but showed very little inclination to listen to the gospel. The Christians from Matah distributed themselves through the settlement, some visiting one house and some another, in order to make the most of our time and means, but they succeeded in inducing a small number only to attend evening worship; many promised to come, but they came not. I preached to the few who did come, among whom was the head man. He staid and conversed sometime after worship was over, but I fear the truth did not touch his heart.

On returning again to Matah, I commenced the usual examination of the members of the church preparatory to the Lord's supper. This occupied several evenings. I was happy to find fewer cases of delinquency than at

other like examinations for three years past,—fewer cases of quarrelling, Sabbath breaking, foul language and the like, sins most prevalent among the Karens.

#### *Sickness, and return to Tavoy.*

The administration of the ordinances of baptism and the Lord's supper, which was to have taken place the following Sabbath, was painfully prevented by a sudden and severe attack of the complaint to which Mr. Wade has been occasionally subject for several years; and which compelled him to return as speedily as possible to Tavoy.

The excruciating pain continued with very little abatement during forty-eight hours, aggravated by extreme nausea. O my God, Thou alone knowest the extremity of my suffering during that period; but thou art just in all the chastisements of thy hand. In the course of Monday the pain so far abated, that I thought I could bear being carried on a doolie; and the native Christians very kindly offered their services to carry me into town, where, through the mercy of God, I arrived on Wednesday evening. Our very kind physician lost no time in calling upon me. He had heard of my illness that morning, and at first determined to go out immediately himself to see me; but finding he must be absent four days at least, and having two or three patients in the hospital, who were dangerously ill, he concluded to send his apothecary with the medicines which might be required, and he was just on the point of starting when I arrived.

The great kindness of my physician and others, the unexpected meeting with my dear companion, who, I supposed, would be up at the new village, and the contrast between these circumstances and what I had so recently suffered with no attendants but natives, melted my heart; and my eyes, though unused to weep, poured forth a flood of grateful tears. My heavenly Father had chastened me sore, but now his own hand seemed to be pouring oil and wine into the wounds made by the strokes of his rod. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases."

On recovering from his sickness, which continued about ten days, Mr. Wade returned to Newburg accompanied by Mrs. Wade, and

subsequently with Mr. Mason to Toung-byouk. The church at Toung-byouk was in a prosperous state. Two candidates applied for baptism, one of whom was received. At Newburg, the school taught by Mrs. Wade "was of an interesting character, not only on account of the progress the pupils made in their studies, but especially the hopeful conversion of eight or nine of the youngest, the older pupils being already professed Christians."

#### EXTRACTS FROM THE JOURNAL OF MR. MASON.

The route pursued by Mr. Mason in his visit to the out-stations appears from the following extracts to have been first to Matah, and thence down the Tenasserim river.

#### *Pyaung-pyet creek—Improved condition of Karens.*

Dec. 21, 1841. Under the invigorating breezes of the morn, we hurried along through the Burman villages, and soon left behind us the last of the pagoda-crowned hills that adorn the eastern landscape as seen from the suburbs of the city. Then, and not till then, the men laid down their loads to rest and refresh themselves with some cold rice and colder water from the brook that crossed our path. Here I was glad to find a Karen and his wife, who live at the foot of the eastern mountains, and whose house I have repeatedly visited; so while the men ate, I preached. The man and his wife listened, and appeared convinced, but they concluded that they could not tell exactly whether they believed or not; at least so said the woman, who was the principal speaker. She was loud in her praises of the English government, and repeatedly testified to the many comforts that they now enjoyed, of which they were deprived in the days of the Burman rule. I endeavored to make her feel that all these blessings came from God, and the fact she was willing to admit.

We passed on at rather a rapid rate till we reached the fish pond, or lake, a deep, still place in Pyaung-pyet creek, filled with large fish, at the foot of a hill on which a pagoda was formerly built. Here, having nothing else to do while the people rested, I amused myself by examining the geology of the hill. We pushed on again and crossed Khat brook, on which, I remembered as I passed, lives a household that I baptized. I mention it because an argument has been drawn against us from

the fact, that Baptist missionaries seldom mention the baptism of households. The truth is, it never before occurred to me to mention the thing, though I must have baptized at least as many households as are mentioned in the New Testament.

While we mourn over the little effort that the Karens put forth to improve their circumstances, we ought not to forget the little they do make. This family has more than a thousand areca trees, with many other fruit trees; most of which have been planted under the influences of Christianity and a Christian government. Passing through the Burman village of Ngapya, before 2 o'clock we reached Tha-lu, where I was gratified to find a new zayat in the midst of a fine areca garden, awaiting the teacher. Here are some seven or eight hundred trees, all planted by one of the Christians that lives close by, long after I commenced my labors among them. His house, too, much room as there confessedly is for improvement, is still much in advance of what it was in former years.

All the Christians near have been up to bid me welcome, and I do not find any thing among them that calls for censure. In this valley of Pyaung-pyet creek, there are at present eighteen Karen houses, eight of which are inhabited by unbelievers and ten by Christians; that is, the heads of the families are Christians; but quite a number of their children are growing up in an unconverted state, some of whom are married or marriageable. Among all, I do not find one that professes to have obtained a new heart. We ought to have an assistant here, to teach school as well as preach; for the children are growing up in ignorance, and unless the young people are converted, the neighborhood, in the ordinary course of events, will retrograde in a few years; for there are none here now to take the places of the old people in the church.

22. Life is made up of lights and shades, poetry and prose. The light and the poetry we love to look upon and talk of; but the shades and the prose are condemned usually to silent oblivion. That which is unpleasant to feel is unpleasant to write, and unpleasant to read if written. Suffice it then to say, that yesterday was a poetical day, to-day a prosaic one. I was unwell last night, and had to walk among the high, wet grass this morning, which aggravated my complaint. We are

now encamping on the east declivity of the mountains, in a damp, chilly gorge.

23. We slept about a quarter of a mile in perpendicular height above the plain that lay at our feet, and the steep, rugged descent cost us no little fatigue; but a night's good rest, either above the dews or the tall forests intercepting it, made the morning walk pleasant; the more especially because the path lay by a tumbling torrent, and amid the music of twenty cascades. In one place the stream, Heda creek, falls perpendicularly some sixty or eighty feet into a chasm with smooth upright walls of green-stone rock, on each side a hundred feet high above the surface of the foaming lake at their base.

I have not been anxious to reach Matah to-day, as I thought half a day spent by the way among some of the wandering sheep, could not be better employed. Near the foot of the mountain, I found a man living who has been excluded from the church for fornication. He denies his guilt altogether, and I know nothing of the evidence against him, though I presume it was sufficient. He complains grievously of bad usage, in being compelled to take up his abode here, away from the native brethren. Another house in sight, and the only other one near, is inhabited by a member of the church that was formerly a prophet, or conjurer, as we sometimes call him. He ran away in a fright from Matah, when his wife died of cholera, but he has discovered that he cannot run away from death, for two of his children have died since he removed to this neighborhood. He is, I believe, in good standing in the church, but is in a low state of mind according to his own confession. I took dinner with them and spent the time in conversation with one or other of the men, or with their families; and after closing with prayer, came to the place where I was spending the night. Here are some half a dozen houses of Siamese Karens, scattered hither and thither; but I have taken up my abode in the house of a man that was among the earliest baptized by br. Boardman. He either has been excluded, or ought to be, for abandoning Christian society, breaking the Sabbath, and the like. He is by far the most hopeless character I have ever met among the Karens. He boldly says that he does not pray to God, and that there is no use in praying. His wife joins in with him, as

most Karen wives do with their husbands, either for good or for evil. At worship, however, he called his wife and children to attend, and he knelt down at prayer, which was more than he had led me to expect. Some members of a Siamese family were also present, that gave good attention. In coming, I stopped to see them, and they followed me here, and after much conversation and reading they returned home, but came back to worship in the evening.

*Present population of Matah—Descent of the Tenasserim.*

24. Matah. There are twelve houses reported as inhabited here at present, and twelve more in the neighborhood. The people are as kind as ever, and have been pouring in their contributions of rice for myself and men while descending the river. Moreover, in the three or four days' notice which they had of my intentions, two strong rafts have been made of a peculiar large and light bamboo, which grows up the river. Three rafts will, however, be necessary for us, and one more man than I have engaged, to manage them. I have engaged a hard-working, industrious Karen that has been with me before, to make up the necessary complement.

25. Ten of the people have areca gardens near, most of which are bearing fruit; and were this a rising, instead of a falling place, it would be a fine location for a missionary; but things in the wane lose their beauty. Growing things are pleasant to look upon, because they are growing, and because imagination adorns them with *prospective* beauties. For disease, decay, and death, imagination has no colors; all is shade.

26. Sabbath. In the morning nearly three hundred persons were at worship, but that I learned was double the usual number. In the evening, I listened to a discourse from Sau Qua-la. He reproved the people for talking, whispering, and betel-chewing in meeting, when the teacher or teacheress was not present; and for treating each other with disrespect, and for neglecting to come to meeting when there were none but Karen preachers.

27. This morning I was up, and had all the company up several hours before day, as it proved afterwards, having mistaken the moonlight in the fog for the dawn. The Great Bear, or the

cross, is my time-piece in starlight nights.

We have three small rafts to carry us, for large ones cannot live on this stream. Mine is made of nine bamboos tied together with ratans. In the middle, I have a small bamboo platform raised about three inches above the floor of the raft; and over this is raised a roof high enough for me to sit under, of wild palm leaves. It is so portable that we have dragged it up a few feet on the bank for me to sleep on; and have ranged the two other rafts behind it, as a defence from the alligators, and have made a row of fires in front to keep off the wild beasts; and between my raft and the fires, the people are lying down to sleep.

28. Far more bedding and thick clothing are necessary for the jungles, than consist with our ideas at home, of a tropical climate. The great difficulty with me is, to keep myself warm! Chilly north-east winds blowing down from the wintry mountains of China, at one time, and heavy river fogs at another, put in requisition my whole wardrobe, and a good fire to boot. Breakfast was cooked and eaten, and our baggage tied on the rafts ready to start, this morning, before it was light enough for us to see our way, so as to avoid the rocks that every way bestud these rapid waters.

29. From Matah to our present encampment, the country has never, apparently, been cultivated, and, probably, never will; for there is not a rood of cultivatable land to be seen throughout the whole distance. Hills continually rise from the river banks, varying from five to fifteen hundred feet high. Ledges of rocks from the points of these hills, run across the river and produce rapids and falls. We venture over the most of them; but two, or three, or four, are met every day, which we dare not risk our baggage over; so we carry it round them by land, and take the rafts over empty.

30. This morning the face of the country suddenly changed. The hills receded from the river, and rich plains covered with a thick forest of hopia trees, spread out as far as the eye could reach. The clay slates, porphyry, and old sandstones, that have crowded the banks from a short distance below Matah, have all disappeared, and beds of gravel and boulders take their place.

31. We rose alarmed this morning at the sound of the wild cocks crow-

ing, thinking that it was dawn; but we cooked and ate our breakfast, sung a hymn and prayed as usual, and still the heavens were no lighter than when we first awoke. Knowing, however, the general character of the country, and that the rapids all ran over pebbly bottoms, we pushed off by the pale light of the moon shining through a thick fog, and made several miles before daylight.

We are spending the night below where there was a settlement of Karens last year, but their Siamese masters have ordered them all back again over the eastern mountains; for although this is English territory, it is occupied by Siamese Karens only, when occupied at all, and the government require taxes of them, the same as when they are in their own country, and the Karens are foolish enough to pay, and obey all their orders.

Jan. 1, 1842. I began the day meditating on my past unprofitable life, and with strong desires to be more useful hereafter; and as I lay turning over these matters in my mind, it occurred to me that it was the first day of a new year. I have a strong desire to consecrate the *whole* of my time and powers to God. I desire to give up every study, and every book, and every pursuit that does not help me to be useful, and most useful. I wish to be the servant of God as his angels are, and do his will, and all his will, and his will only.

[To be continued.]

#### COMMUNICATIONS FROM MESSRS. BRAYTON AND INGALLS.

Messrs. Brayton and Ingalls are connected with Mergui station, the former having charge of the Pgho Karen department, the latter of the Sgau Karen and Burman. During the period of the rains they have heretofore resided at Mergui. More recently Mr. Brayton has selected a site for a Christian village\* on the Tenasserim river, a short distance above the ruins of ancient Tenasserim, and "two tides" above Mergui, which he hopes will be found to be a healthy residence throughout the year. All the members of the church at Ka-mah-kah have also removed to the Tenasserim river.

Mr. Ingalls continues to reside at Mergui during the rainy season, but devotes a part of his time to visiting the Karen churches in the

interior. In January of 1842 he made his first visit for the season to Kabin, the church at which place he found in a prosperous state, with several applicants for baptism. In the following month he attended the annual meeting of the Karen Association at Mazau. Of his visit to this and other villages he gives the following journal.

#### Associational meeting—19 baptized—Liberality of the Karens.

Feb. 11, 1842. This meeting has become dear to the native brethren, and they make great efforts to attend it. It also begins to attract the attention of the heathen. Last evening the members from different villages arrived with several inquirers, who with the inhabitants of this village gave us a good assembly; and we bowed and prayed and worshipped with joyful hearts. In the evening br. Brayton with several members of the Pgho church arrived, which gave new interest to the meeting. This day was passed in prayer and confession, in which most of the little difficulties which had been collecting during the year, were removed. One who had fallen away was restored.

13. Sabbath. Early this morning commenced the examination of candidates for baptism. After hearing the relation of their christian experience, we resorted by boats to a chosen spot delightfully shaded from the burning sun, when after the usual exercises fifteen Karens were baptized; four of this number had been received at Kabin. A large number of Burmese lined the banks of the stream, who gave good attention. Few days of my missionary life have ever passed this in interest. In the evening we commemorated the love of Jesus in the supper. About 100 members present; after which a collection amounting to 24 rupees and 8 annas was taken. This was a most liberal effort for so poor a flock. The meeting was then adjourned to meet at Uláh, br. Brayton's new village on the Tenasserim, next year.

16. Was informed by a Catholic merchant of this place, that two priests are on their way from France, and are daily expected at this place to labor among the Karens. One of them is for Tavoy.

19. Kabin. For two days I have been at this village. This evening a man who for three years has been trying to live the Christian while neglecting God's positive commands, came forward, confessed his sins and requested baptism.

\* The village is called Uláh (hope); pron. u as in unit, and accent on last syllable.

20. Sabbath. This holy day was ushered in by a morning prayer meeting. Several, among whom was the head man, arose long before day and retired to the silent woods for prayer. After our morning service four were received for baptism, and were baptized in the oft-frequented waters that flow in front of the zayat. These being the last fruits we expect to gather from the Karen harvest the present season, made it an interesting time. May the harvest hasten! May the fields whiten! The duties of this blessed day closed with the celebration of the Lord's supper; after which some of the brethren who were not present at Mazau, wished to make a contribution, and presented 4 rupees and 4 annas. They then came forward and raised by subscription 73 baskets of paddy for the boarding school. It has been with great reluctance that I have consented to take these contributions, from the fact, that they have made it not from their abundance, but their deep poverty. They have made it however most willingly, and God will accept this offering.

23. Today went by land to Thing-boung, to break bread to the small church at this village. It cost me a tiresome walk of six hours beneath a burning sun.

24. Left with Mrs. Ingalls in the mission boat for Kata, which we reached on the 25th. On the Sabbath, not having any zayat, we met in the glorious temple of God. In the evening we commemorated the dying love of Christ. At this thirsty village, where no converts for some years have been born, evidences of good begin to appear,—two families have come out on the Lord's side. May the heavenly Spirit descend gloriously upon the many Burmans and Karens who inhabit this region of darkness! One Burman and two or three Karen assistants attended me, who labored faithfully, and were of great assistance.

In a letter accompanying his journal, Mr. Ingalls urges the importance of sustaining an additional laborer at Mergui, as follows:—

Br. Brayton, as you have been apprised, has made arrangements to spend the rains on the Tenasserim, which leaves me quite alone. The dry season must be spent in visiting the Christian villages; and thus Mergui is left for several months entirely destitute. This is exerting a most disheartening influence in putting back the cause. Could we have but one more missionary lo-

cated at Mergui, the influence would soon be felt and our hands would be strengthened. Labor is increasing, and it weighs down the mind. It is in fact distracting, to have so many branches of labor concentrating on one individual. I am not *complaining*, nor implying that I am doing a *great deal*; but br. B. is wholly devoted to the Pgho department, and will soon be engaged in translating; so that the Karens of the Sgau tribe, among whom are several small churches, with the Burman department, devolve on my hands. I am desirous of serving them all faithfully, but I cannot efficiently; and for more than a month past, the duty of writing you on this subject has pressed on my mind. I desire to spend more time with the Karens, but do not feel at liberty to wholly give up the Burmans. Life too is uncertain, and there is no brother in the field to take this station if the Master should call me hence. I need not add, that to labor alone among a heathen people has peculiar trials. The seventy and the twelve were sent two and two.

The following joint communication from the Mergui missionaries is submitted to our readers in the hope that it will obtain something more than a merely momentary regard. It illustrates not only the injurious consequences of withholding the supplies solicited by our missionary brethren, but the large amount of good that may be effected among the heathen by a comparatively inconsiderable enlargement of pecuniary contributions. The sum required in the present instance to enable the mission to conduct its operations prosperously, was only 500 rupees, less than \$250. The missionaries, after stating their extreme reluctance to present their case except from a constraining sense of its urgency, proceed as follows:

Your communication of June 16, respecting the limitation of our expenses for schools, native assistants, itinerating, &c., reached this place while Mr. Brayton was absent on a tour up the Tenasserim. He returned a few days since, and after having read your letter we examined our accounts; and found, that what we *have* charged since the commencement of the financial year, together with the salaries of our regular assistants to the close of the year, *exceeds* even the amount fixed upon by the Board.\* The question of course at

\* Thus far we have gauged our expenses on the supposition, that the Board would allow 500 rs. for the Pgho department, as we requested.

once arose, "What shall we do?" The dry season has but just commenced, and we have not a single pice with which to itinerate. There are several little churches in different places in the jungles, where it is impossible for us to go during the long rainy season. These little bands of Christians are now, with anxious hearts, eagerly looking and waiting for the annual visit of their teachers to their respective villages. And must we be under the painful, the *heart-depressing* necessity of sending to them, saying, "We cannot visit you this year. The churches in America do not furnish money enough to hire our boatmen."

Must we dismiss our assistants, and say to them, "We cannot employ you any longer to preach the gospel to your dying countrymen. Though they are walking on the brink of hell and know it not; and though you are anxious to spend your whole time in pointing out to them the way of escape from the wrath to come, still we can employ you no longer for the want of funds. The Christians in America tell us their money is spent, and that we must now dismiss our assistants, and say to them, 'If your friends have all cast you away, and will not give you food or employment on any other terms, you must go back to your idols, and worship your graven images.'" We say, *must* we, CAN we do this? No! We would better at once dismiss ourselves and go back to America. After thinking and praying over the subject, we have come to the calm conclusion, that it would be better for one, or both of us even, to retire from the field than to stay here with our hands thus tied. And we would hereby wish to say to the churches, that if they cannot sustain the cause, we wish them to recall us. We throw the responsibility upon them. As for ourselves, we dare not take the responsibility of desisting from our work. We have therefore resolved to continue it the present season, and call upon the churches to say whether we shall do so another year, or whether they will recall us from the field. When they sent us forth, they solemnly pledged themselves to sustain us; and now we wish them clearly to understand our situation, and then say whether they will redeem this pledge.

We do not say this because we feel any disposition to leave our spheres of labor and turn our faces homeward. No! It would be the severest trial we had ever been called to endure. But

we say it from necessity; and because we believe it would be better for the cause to have few missionaries *well* supplied than many *half* sustained. When we left our native land, we did it for the sake of the heathen. We felt it a privilege to make the sacrifice of home and kindred, if we might but be instrumental in saving souls from eternal death. And now, if the cause *demand* it, we are ready to make the still greater sacrifice of leaving the heathen, to return to our native land. But we can but hope and pray that we may be spared this severest of trials. We submit our case to the churches, and shall wait with deep anxiety for their reply. May it be one which God will approve, and which they will be willing to meet, when they shall be called to give an account of their stewardship. "*Brethren, pray for us.*"

The subjoined letter from Mr. Ingalls, under date of Dec. 30, 1841, is of the same tenor as the preceding, but more particularly refers to the employment of native assistants. An account is first given, in illustration of the value of their services, of the

#### *Labor and character of Ko Shwai.*

At the time this narrative was written, Ko Shwai was in a declining state of health, and, apparently, about to die; which led to a more full expression of opinion concerning him than would have otherwise been given. We are happy to learn, from a letter of later date, that his health is reestablished, and he has resumed his work. Mr. Ingalls writes,

Ko Shwai went with me to Rangoon in 1836, and for nearly a year boldly preached to multitudes. Every day, with a pile of tracts by his side, he took his seat in the verandah of the mission house, and not unfrequently had an assembly of fifty or sixty hearers at a time. Some days he gave 300 tracts and portions of scripture a day, giving but one copy to an individual, and only to those who manifested an interest in receiving. His labors soon attracted the attention of the governor, who sent an order for him to visit the court. He obeyed without the least intimation of fear; br. Webb attended him. To the interrogation, "Do you worship the foreigner's God?" his reply, in presence of the whole court, was noble. "Do you call that sun a Burman show or foreigner's sun? so of the Eternal God," &c. Not unfrequently he was abused, but never resented. As he sat one day preaching,

a passer-by threw a club or stone and hit him. "May the most excellent blessing be upon you," was his only answer.

His style of preaching when surrounded with a multitude, was most worthy. After a few introductory remarks, to gain attention, he would commence with the first of Genesis,—“In the beginning God created the heavens and the earth,” and pass on from creation to the advent and death of Christ, almost entirely in scripture language, with an energy really surprising. He has committed to memory a vast amount of scripture, and repeats nearly whole chapters with great readiness. The effects of his preaching were most manifest at Rangoon. There was a time, just before the revolution which suspended all direct labor, when all Rangoon seemed to be under an excitement on the subject of religion. Companies would assemble within hearing of the mission house, and discuss the claims of the Christian religion until twelve at night, if not later. The elevation of Tharrawaddy blasted all these bright prospects. Still, multitudes heard the way of life, who, doubtless, would have descended to the grave without the knowledge of salvation had it not been for this faithful assistant; and some even in that city will, no doubt, be as stars in his crown in the day of the Lord Jesus. After his return to Maulmain, he continued to labor amid much opposition, if not danger, as he, and his wife, and others say, that frequently Burmans came under their house and thrust their spears up through the bamboo floor.

I do not mean to intimate that Ko Shwai is superior to other assistants; by no means: he is but one of many almost unknown and unpraised servants of Christ and the church, who labor with a small monthly stipend for the subversion of idolatry and the establishment of the glorious kingdom of our Lord Jesus Christ. Wonder not, then, if your missionaries complain, when such preachers of righteousness have to be dismissed for want of funds. I told this assistant, when he came from Maulmain, that I could pay him but 10 co. rs. per month, about \$4.50, as our funds were low. “Pay me just what you please, I do not preach for money,” was his prompt reply.

The number of native assistants in the Burman department of Mergui station was at this

time three, including Ko Shwai, and in the Karen department only one. Speaking of this Karen assistant, Mr. Ingalls says,

I could give you a good report of this man's labors, if time permitted. He travels by land and water from village to village. When he goes by water, I furnish him with boatmen, but they are all Christians, and preach every opportunity. They (the boatmen) receive only 11 cts. per day; the assistant, 8 rs., \$3.50 cts. per month. The people of our charge are scattered over a large region of country. I have not yet been able to visit half the villages in this province; and if I had been, and they were all converted, the Karens of Siam bordering on this province are accessible, if not to me, to assistants who are desirous of going. But, alas! we stop amidst our labors to ponder upon the tidings from our native land.

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### Cherokees.

#### LETTERS OF REV. E. JONES.

It has been customary the past year to hold religious services for several days consecutively, in connection with the monthly meetings of the Cherokee churches, attended by Mr. Jones and some of the native preachers. These have been, ordinarily, occasions of great interest, large additions being made to the churches, and their members being edified in religious knowledge and “comfort of the Holy Ghost.” Accounts of the same have been given at pp. 262 and 287, last vol., with reports of the baptism of 16 Cherokees and 1 black at Amohee in July and August, 8 at Taquohee, and 4 at Tseyohee. In a letter of Nov. 11, Mr. J. reports the baptism of 5 more at Amohee, and 10 at Taquohee. Of the meeting at Taquohee Mr. J. writes,

On the 23d of Sept. a meeting of four days was commenced with the branch of the Dsiyohee church, meeting at Taquohee. The brethren here, last year, erected a hewed log meeting-house, forty feet by twenty. Against this meeting, they added a shed forty feet square. They also prepared comfortable provision and several cabins, for the accommodation of those who staid on the ground during the meetings. We had several solemn and encouraging seasons. The congregations were quite large, and a considerable number of anxious inquirers came forward for prayer.



The following letter is under date of Nov. 14. The principles adopted in the constitution of Tanquohee church are an honorable comment upon the character of its teachers, and augur well for its perpetuity and efficiency. In regard to the printing press alluded to, it will be recollected that a letter from our Cherokee brethren was published in the October Magazine, representing their earnest desire "to have more of the book of God," and inquiring if the Board were able to send them a press. The Board answered in the affirmative, but proposed that the printing office should be built by the Cherokees.

*Organization of Tanquohee church—Printing press for the Cherokees.*

Yesterday we concluded a very interesting meeting at Tanquohee. The brethren of that vicinity have, for several months, had the ordinances administered among them as a branch of Natchoochee church. Some time ago they presented a petition for dismission, in order to be constituted into a separate church. The request was cordially complied with, and brethren deputed from the other churches, attended, to aid in the services at the organization. The meeting was quite interesting. The members of the new church manifested a disposition to engage heartily in all the scriptural duties devolving on them in their new relation. Among the duties they cheerfully acknowledged to be binding on them, were the sacred observance of the Sabbath day, family worship, religious instruction of their children, the support of the ministry, and the diffusion of the gospel throughout the world.

After the conclusion of the services, Dr. Bushyhead read your letter to me, of Sept. 25, and that to brethren Oganaya, Lewis Downing and John Foster, of the 29th. Their contents were

received with unmingled satisfaction and gratitude.

In my letter of the 3d inst., I said the brethren would erect the buildings for the printing office, excepting the floors, doors and windows, and inside arrangements. Br. Oganaya proposed, "That we gratefully accept the conditions of the resolution of the Board, in regard to the establishment of a printing press at Cherokee, and that we cheerfully engage to provide buildings for its accommodation, without any exceptions as to floors," &c. The proposition was gladly accepted by all present. And I am requested to communicate the same to you, for the information of the Board.

In another communication Mr. Jones thus writes of the

*Cherokee Missionary Society: and the encouragements to missionary labor among the Indians.*

Our Missionary Society is fully organized, and accepted by all the churches. I do not wish to be too sanguine, but I believe it will do much good. You will not expect much fruit off a young tree growing in so poor a soil. Yet I hope it will bear enough to indicate a healthful vegetation.

The hopes of Christians in this country are brightening, and their prospects widening. The missionary field could be enlarged indefinitely, on every side—Cherokees, Creeks, Choctaws—the fields are white unto the harvest. The Choctaws and Creeks seem to be like "the isles, waiting for his law," and the Cherokees are, to some extent, rejoicing in its blessings. We could employ two or three more native preachers to great advantage.

## Miscellany.

### DENMARK

The London Baptist Magazine for November, contains a letter from the Rev. F. C. Monaster, dated Copenhagen, Oct. 4, 1842, giving some further account of the sufferings of our Danish brethren. The following is an extract:—

In spite of all obstacles by which it has been attempted to prevent our increase, the Lord has, from eleven, the number of

the congregation first established three years ago, augmented our flock to more than two hundred regenerated souls; who, in the ardor of first love, praise the Saviour for their liberation from Egyptian thralldom. But still we have a severe conflict remaining. Still the magistrates, slavishly yoked to an obsolete law against Anabaptists, which is pretended to apply to Baptists, continue to imprison, prosecute, condemn, and constrain to the last

rag. Thus cows, sheep, and furniture, have been seized and sold from the pastor of the congregation in Western Sealand, because he holds devotional meetings ; and, besides, a separate action has been brought against him for administering the Lord's supper. The sentence will, in temporal respects, *completely ruin him*. In Langeland, an action has now for the fifth time been brought against the pastor, and he is sentenced to pay a considerable fine. Several brethren of the different churches are still under prosecution, and *must atone for the fines to which they are subjected, by disgraceful imprisonment and living on bread and water*. I should myself, for the sake of example, willingly have in this manner atoned for the fines which I was sentenced to pay ; but our laws do not allow to any body who is in the rank of a citizen this mode of atoning for fines ; when, however, there is nothing more to be seized from them, such persons are, by a protracted simple arrest (in which two pence a day and one pound of bread an allowed them for their sustenance) made to atone for their fines.

The bodily distress in our churches is very great, as they consist mostly of poor people, and the few who had some property have sacrificed it for the common good. We are, however, sure of victory if we only endure and remain faithful unto the end. And if religious liberty can be obtained in Denmark at so easy a purchase as the sacrifice of a little bodily liberty, health, and temporal goods, it is to be counted as nothing when compared with what it has cost our relations in England ; who, two hundred years ago, through the Lord's power, were victorious in the conflict which we have commenced, relying on the same Lord who gave the victory to them, whose power also is perfected in our infirmity.

#### THE COMPARISON.

We have often mentioned as a fact, worthy of special notice, that our English Baptist brethren are far in advance of American Baptists in liberality of contribution to the cause of God. Their numbers are less than one sixth of ours ; their ability in proportion to their numbers is much smaller ; their taxes for the support of government, and also of the Established Church, are exceedingly heavy and oppressive ; and yet for the single object of Foreign Missions, they contribute annually more than *one hundred and twenty-five thousand dollars*.

In the "Monthly Notice" of the Methodist

Episcopal Church of this country, we find a comparison of the liberality of English and American Methodists, that exhibits similar results. In the financial year 1840-1, the English Wesleyan Missionary Society received \$437,384 ; the American Methodists, \$141,363. Upon this subject, the editors say :—

The systematic operations of our Wesleyan brethren, in relation to finance, are deserving of all praise, and furnish an excellent model for successful benevolent effort. In regard to the numerical and pecuniary strength, they are greatly behind the Methodist Episcopal Church in America, yet in respect to the extension of their missionary field, and the number of missionaries employed, they are far in advance of it. With little more than one third of the amount of our membership, and less of wealth even in proportion to their numbers, they manage to raise more than treble the sum for missionary purposes than is raised by our numerous connection in this country. And during the last year, without interrupting in the slightest degree the ordinary channels through which their annual supplies are obtained, they have succeeded in liquidating two-thirds of their missionary debt, which amounted to about one hundred and forty thousand dollars.

The New York Evangelist gives the following as the result of an investigation touching the amount contributed by the several religious denominations in this country for the spread of the gospel :—Baptists, about twenty-five cents each per annum ; Methodists, thirty-five cents ; Episcopalians, fifty cents ; Presbyterians, seventy-five cents ; Congregationalists, one dollar.

#### FREEWILL BAPTIST MISSION.

By the last Annual Report of the Freewill Baptist Foreign Mission Society, we learn that the Rev. Isaac G. Davis has been appointed to missionary service, and is expected soon to sail for India. It is also mentioned that others are ready to go to that great field as soon as the Board shall have been furnished with the means of sustaining them. By the Treasurer's report, it appears that from Sept. 29, 1841, to Oct. 7, 1842, the sum of \$3,556.42 had been paid into the treasury of the Society, of which \$3,254.09 had been expended. The sum of \$693.95 had been received towards the purchase of a printing press for the Orissa Mission. Miss Sarah Chapin, of Campton, N. H., lately deceased, had bequeathed to the Society her whole property, estimated at \$4,000.

The officers for the year are as follows, with the addition of a large number of directors:—

John Buzzell, President; Eli Noyes, J. Woodman, and D. Jackson, Vice Presidents; E. Hutchins, Corresponding Secretary; D. P. Cilley, Recording Secretary; William Burr, Treasurer; A. K. Moulton, Auditor.

#### WHERE LIES THE FAULT?

Our Presbyterian brethren observed the third day of October last as a day of humiliation and prayer. On the evening of that day, the Rev. Dr. Potts delivered an address in one of the New York churches, with special reference to the "peculiar and critical exigency" of their "Foreign Missionary Cause," which has since been published in "The Foreign Missionary Chronicle." Many of the sentiments are adapted to the missionary interests and efforts of other Christians. Let all ministers read and ponder well the subjoined extract:—

At no time have the gifts thrown into this treasury furnished an amount which, if divided among the individual professors of religion, in number about 160,000, would make the average gifts of each exceed one third of a dollar! Nor is this the whole or the worst view of the case. We look at our statistics, and find that some whole churches have done nothing, and that after all, what has been done, has been done by a fraction of the whole body. Nor is even this the worst we have to mourn over. Although our General Assembly recommended an increase in our contributions for the coming year,—the startling fact is, that thus far, since the financial year has commenced, the amount received is not only not equal to, but four thousand dollars less, than the amount received during the corresponding period of last year!

Now here is a strange contradiction. Let us take the most favorable view of the causes of a phenomenon which, (pardon me if I speak warmly) might almost stagger our faith in the efficiency of Christian principle, as it most certainly does in the consistency of Christian profession. It is said that *many of our churches are poor*: but is there any one of them so poor as to justify this? It is said that *they have been suffering*, ever since our work commenced, *under unexampled embarrassments*. It is true they have: but have they economized in other things as they have in this? It is said they *need information of the wants of the world*: be this also true, then must we come to the sad conclusion that their ministers have been awfully criminal in not

disseminating the requisite information. I use the word advisedly, and repeat that if this be the cause of our meagre receipts, their ministers have been awfully criminal.

Dear brethren, pause here and consider this picture. Surely, surely the professing Christians—the *ministers* of our Zion, cannot but be moved by such a statement of facts, when it shall be laid before them, as it now is before you. What else can we do than spread it out before you, mortifying as it is. It is humiliating, it is alarming in whatever light it is considered. It calls for universal motion through all the churches of our connexion. An universal cry should be raised—*Where lies the fault?* Could we persuade ministers and people to put this question, we should consider the work done.

Where then lies the fault? *Does it lie at the door of the brethren appointed for the management of the work?* They have with great solicitude asked themselves the question. What more can they do than they have attempted to do? what appeal could they have made which has not been made? what service rendered which they have not rendered? Let the church point out any reasonable claim upon them, and they will cheerfully comply, although if it were the will of God, they would gladly be released from the heavy responsibility of working almost without means. They are very sad at this moment, dear brethren, for they are overwhelmed in spirit with calls for help, and discussions, perplexities, despondencies, which cannot be spread upon the printed page. But tell them what more they can do, and they will do it.

Where lies the fault? *Is it to be found at the door of our ministry?* I must speak out my convictions—I dare not conceal what I conceive to be the truth. The largest, by far the largest share of accountability for the meagreness of our condition, is to be borne by them. Let me then speak to them, who myself often feel my need of the rebukes of the truth.

My brethren, did you fire up with zeal for the glory of Christ, the results would be speedily manifest. Did you give palpable demonstration that this duty in your eyes is one of paramount interest, did you in season, out of season,—in prayer to God at your own firesides, in the social circle, in the sacred desk—in exhortations and faithful admonitions in private—did you in your Sessions, Presbyteries and Synods, in your pulpit discussions of any subject which would warrant an introduction of it even remotely—did you, when standing at that high vantage ground, and during that holy time of covenant-sealing, the supper

of our Lord, the great missionary—did you in all these ways show that the conversion of the world to Him to whose service you are pledged, and whose blessings lie thick around you, was not merely an item in your creed, but a reality interwoven with all your Christian experience—oh, think you, you would be long without a greater enlargement of the *spirit* of missions among your people, leading to an enlargement in missions themselves? Take a case: say that one of our churches is very poor: a public collection is annually taken up for foreign missions amounting to *ten* dollars: (I do not suppose an imaginary case:) I ask now, is it not certain that a little personal exertion of the minister of the flock would double that sum? And may not the possibility of an increase be supposed universally, except perhaps in the cases of a very few large contributors? I speak as a pastor who knows the sinking of heart which follows after an unsuccessful public appeal: but I admit my own fault: I feel that I have not been sufficiently urgent, and especially, that I have not been sufficiently watchful for fair opportunities in private, which if improved are the best opportunities for pressing home any truth or duty. While I remember this I am humbled, and fear even to seem to cast a stone at the most faulty. But let the truth be spoken, and let it be received in humility by those who feel their need of it.

I say then, that there is reason to fear that our ministry is in danger of neglecting this duty in their avowed zeal for another. Have they not in their *defence* of the truth, forgotten its *propagation*? Have they not been content that their share of obligation to the truth shall consist in standing guard over the precious deposit to see that it be not rifled? But might it not almost as well be rifled as hid away out of sight of the *world* for which it was intended? What avails it if we have orthodoxy in profession, if the orthodoxy of action be wanting? or that Christ should be preached so that not a single flaw can be discovered in the theological accuracy of the teaching, if Christ be not so preached as that every believer shall be inspired to pray, and give, and labor to have his salvation made known, not in their own Jerusalem only, nor in their own Judea only, nay, nor even to the dispersed of their own people merely, but to the *Gentiles*? Is that the true trumpet of the gospel which does not summon the church to this war? Oh, my brethren, may the appointment of this day arouse first of all the *ministers of Christ*, and make us humble and bow us down for our lagging zeal, and rouse the smouldering embers of our love for the world, until it

shall flame so high and so steadily as that none can mistake that we are men of one calling and purpose—the conversion of the world to God. Then only shall we have no cause left to fear that our other ministrings are selfish, and our other offerings at the altar like those of Nadab and Abihu. Oh what a fear is that! Can we conceive of a more terrible condemnation than that which must await the professed leader of God's people, who, instead of grasping the interests of the world, has been absorbed in taking care of his own; instead of going forward, has held back; instead of firing the zeal of others for Christ's glory, has shed around them an atmosphere of death. Our pulpits may glitter with the beauties of learning and eloquence and orthodoxy, but if learning, eloquence and orthodoxy be not warmed with love, universal love, their glitter will prove like the brilliancy of that region where all is chill and dead. In any degree to do this, is to abuse the truth, and forfeit the final welcome, Well done good and faithful: ye have done it unto these—ye have done it unto me.

Then, oh my brethren in the ministry, let us see to it for ourselves. Let no weariness overcome us, let no opposition of the inimical, no indifference of the lukewarm, let no danger of being stigmatized as beggars, let no disheartening contrast between the grandeur of the cause and the smallness of our success in gathering means to carry it forward, let no poverty which is not absolute, prevent us from giving ourselves, and laboring to induce others to give. The poorest church is rich, compared with the destitution of the perishing. I admit that my own faith sometimes almost faints when I contrast the wealth, which sits in many of our places of worship, with the fact that out of our abundance we give to the poor, poor Lazarus who lies at the gate, only the crumbs which fall from our table! I could hide my head when I behold the energy of the church when the world's purposes are to be secured: how mountains are cut through, and rivers crossed, and a vast mechanism constructed by the people of a single city, for the purpose of securing pure water for the body; and still more how unnumbered thousands are spent by those who profess the truth, for baubles or luxuries. We would not recall the days of ascetic monkery; we ask not that a race of barefoot friars should be raised up to preach the gospel—but we do ask, and you, dear brethren, must demand from the church, (and let those who refuse to hear, do it at their peril,) that a fair portion of its superfluity, and if there be no superfluity, then some fruit of personal self-denial,

shall be given to carry the bible and the missionary into all the world.

#### THE TWO JUBILEES.

At a jubilee meeting, held by our English brethren in Exeter Hall, London, the Rev. J. Watson, of Edinburg, is reported to have said :—

There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee ; nevertheless, the former may furnish us with a few hints. It was a year of release ; and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, 'The Lord hath need of it ;' and yet how little many have done for this sacred cause. When Bonaparte, in the course of his campaigns, came to a place where he found silver statues of the twelve Apostles, he ordered them to be melted, and turned into currency, saying that they had no business to stand there when their Master sent them all over the world. I would also have the respected Treasurer of this Society released. He has long borne the heat and burden of the day ; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the Society in such a position, that we shall no longer be in his debt. Let the Committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many missionaries whose spirits are burning with zeal to be let loose on the fields of heathenism.

#### SANDWICH ISLANDS.

The last "general letter" from the Sandwich Islands Mission, as published in the Missionary Herald for December, says, that since the commencement of the mission, 25,362 members have been added to the churches, of whom 2,393 were admitted in the year 1841. The number in regular standing at the close of 1841, was 18,510. The number of common schools exceeds 300, instructed by about 500 teachers. The number of pupils is more than 18,000.

The missionaries say :—

As in former years, the bulwarks of our Zion have sustained continued assaults from two great master evils. We allude to Romanism and Rum, two of the most

powerful and formidable confederates that ever came up from the pit. Romanism has unquestionably made some considerable advances during the past year. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. As the man of sin advances, he develops more and more of his real character. He waxes bold and insolent ; speaks great swelling words ; changes times and laws ; desecrates the holy Sabbath by feasts, sports and secular pursuits ; sets himself in array against those in authority, and looks with haughty contempt upon every thing that does not bear the impress of the mother church. But his days are numbered ; his bounds are fixed : beyond these he cannot pass.

There are some indirect benefits resulting from the spread of this heresy among us. It has a tendency to humble our hearts before God and make us feel our dependence on him for the prosperity of our cause. Whilst we had no formidable rival in the field, we were in danger of being lifted up with our success, or of relapsing into a state of apathy or self-complacency. But there has been given unto us a thorn in the flesh, the messenger of satan to buffet us, lest we be exalted above measure. By the deadly march also of this baneful enemy, we are pressed in spirit to preach the word more abundantly in every place ; to ply our presses and furnish the whole population, as far as they can profit by them, with a copy of the Scriptures and other useful books ; to devise expedients and zealously execute them for the benefit of the rising generation. Our churches too are being sifted, that the precious and the vile may appear. Thus the Lord is bringing good out of evil and causing the wrath of man to praise him. It is very certain that we should not be so laborious, especially in unfolding the golden treasures of the bible to the islanders, were we not thus environed by the legions of the prince of darkness. But while it is not wrong to beseech the Lord that this evil may depart from us, as did the apostle, we can contend against it so long as we hear him say, "My grace is sufficient for thee, for my strength is made perfect in weakness."

The letter gives an interesting account of the progress of the temperance reform, and of the formation of a national temperance society of which the king is president, and some of the chiefs, members of the executive committee. The king, who had previously been very intemperate, "ordered his cellar to be cleared of whatever of the deadly stuff it contained.

Seven barrels of rum, brandy, gin, &c., were rolled out and returned to the merchant who had furnished them."

ANDREW FULLER.

The following sketch of this great and good man is from the pen of the Rev. Dr. Cox, of Hackney.

Fuller was a kind of oak of the forest; sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive. His perceptions were clear, his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity, uniting with the harsher elements of his spirit, made him bold as a lion.

He had not, like Carey, to use a favorite phrase of his own, a *turn* for languages; but notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly because judgment rather than imagination or passion predominated; nor till he had frequently revised his thoughts did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided, he was the most immoveable of men. Give him time and space, he was an admirable controversialist; but he was

not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility, fairly perplexed and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never-ceasing torrent of powerful reasoning, or confusing eloquence, rapid words and pungent satire of his friend. He was at length compelled, in his own emphatic manner, to exclaim—'Well, brother Hall, I cannot answer you off-hand; but put it down on paper, and I will meet you.'

Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations: in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labor, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having once embarked and taken the helm, he was ever at his post, watchful, firm and persevering at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honor to admiring generations.

TREASURY OF THE A. B. C. F. M.

The last No. of the *Missionary Herald* gives the following facts:

The first quarter of the current financial year terminated on the 31st of October. During those three months the contributions to the treasury have amounted to \$46,787 85. During the corresponding three months of last year the receipts were \$65,171 04; and the average receipts during the corresponding three months of each of the last five years, has been \$51,032. The re-

ceipts for the first quarter of the current year are, therefore, less than those of the corresponding quarter of last year by \$18,383 19; and less than the average for that quarter for the last five years by \$4,244 15. During this quarter the disbursements have exceeded the receipts by \$17,300 20.

#### DEFICIENCY OF MISSIONARY FEELING.

##### *Its causes, and the remedies.*

At the late Missionary Conference, held at Worcester, the following document was read by the Home Secretary. As it produced at the time a deep and solemn impression, we lay it before our readers, soliciting for it a careful consideration, and cherishing the hope that its principles and spirit will be largely transfused into the minds of others. The paper read by the Foreign Secretary was published in our last number.

In listening to the papers read by the Foreign Secretary, and by the Treasurer, all must have been painfully impressed with the vast disproportion between the missionary enterprise and the efforts put forth in its behalf by American Baptists. For the accomplishment of an object so vast, the means which we are employing are altogether inadequate.

This disproportion arises, in part, from too faint an impression of the extent and serious nature of the command of Christ, "go ye into all the world and preach the gospel to every creature."

But it is to be feared that it arises chiefly from a want of a proper degree of sympathy for the heathen. If the hearts of Christians were deeply penetrated with pity for the heathen; there would be no want of efforts to convey to them the saving blessings of the gospel.

Hearts filled with tender mercy would not wait for an express command. The first and only inquiry would be, Can our benighted brethren be made to believe on Christ?

Were the young men in our churches, especially candidates for the ministry, *strongly moved* by a view of the perishing condition of those millions of our race, who are the victims of pagan superstition, there would be no want of missionaries. The thrilling appeal for aid, addressed to them from those already in the field, and sinking under their accumulated toils and cares, would call out a host of fresh laborers, each saying, "Here am I, send me."

Again, if there were to pervade the

church, a strongly and permanently excited sympathy, a burthen of soul, because so many of our sinful race are living and dying, ignorant of Christ, as the resurrection and the life, the funds of the society would be vastly increased. Reference is not now had to the present condition of the treasury. If there be any present diminution of funds, it may be accounted for chiefly by the fact that the present is a period of unparalleled scarcity of money, and, also, by the fact that some of the wealthiest churches have delayed the time of their collections, in consequence of having recently commenced a new system of making them. The results of these new organizations are not yet realized. But we have never contributed what our Master has required. The Baptists, though not rich in comparison with some other denominations, though they have not accumulated capital, yet they have, in the aggregate, great resources. We are a new and thrifty people. We are free from every ecclesiastical embarrassment. Our churches are composed of that class of persons, who, in every period of the church's history, have done the most to promote the Savior's cause on earth. Were our brethren's *feelings* deeply enlisted, they could and would carry forward the work of Foreign Missions on a magnificent scale.

The same is true of prayer for the conversion of the world. The public intercessions for the heathen, of ministers, are deficient in fervor. The monthly concert of prayer, if not wholly neglected, is too often thinly attended, and it is to be feared that few, even the most pious, are able in their closets to wrestle with God for the salvation of distant idolaters, as they do for those whom they personally know. These things would not be so if the heathen were objects of lively commiseration. "Great heaviness and continual sorrow of heart" instinctively seek relief in prayer. This is a burthen which the soul can lay off only at the feet of divine mercy.

##### *Causes of this want of missionary feeling.*

It is a subject deserving the most serious consideration, how far this want of sympathy results from a generally defective piety. It may be improper for us, assembled in this missionary conference, to express an opinion as to the character of the piety of our brethren who are absent. But if we, who are present, are as a body sensible that we are deficient in this respect, it certainly becomes us, on this occasion, to humble ourselves before the Savior, whom we have wronged, and before

one another, whom our unworthy example has mutually hindered in the divine life. The essence of true piety is love—love that impels its possessor to beneficence. It brought the Son of God on his mission to earth. It constrained the apostles to visit all lands, as the heralds of salvation. And in every age, a self-denying effort to convey the gospel to those destitute of it, has been deemed the natural fruit and the most convincing evidence of its power on the hearts of its professors.

But whatever may be the character of our piety, it is obvious that our religious sympathies and influence are not sufficiently directed toward the heathen world.

For this fact there are several causes. One is that the condition of the heathen, however deplorable, is nothing new. This, it is true, is not peculiar to our denomination. All Christians experience on this account a difficulty, in exercising that deep interest in the religious condition and prospects of the heathen which they know they ought. Were it something into which so many of our brethren had recently and suddenly fallen, Christians would weep day and night, prayer would be made without ceasing unto God for them. Though the fact that 20,000,000 of accountable beings are annually entering eternity unpardoned, is not less, but more solemn, because the same has been tried for ages, yet it wants that freshness so indispensable to touch the heart and open in it a full gash of pity.

Besides this, the field is so large, and the consciousness that we can cultivate but a small portion of it is so oppressive, that Christians are liable to turn away in despair. On a smaller and more definite field the mind could be more easily fixed, and the feelings would become more easily interested.

But over and above these difficulties, which are common to us and to other denominations of Christians, the energies of American Baptists have hitherto been necessarily employed to a great extent in nurturing new and precarious interests at home. This expenditure, however, will be henceforth unnecessary. In the larger part of New England, which is the portion of the church represented by this meeting, the Baptist denomination has arisen to a state of maturity, in which they are able, and ought to exert a powerful influence on foreign fields. In New England the crisis is passed. Nothing can now harm us but our own unfaithfulness. We have more to fear from an offended Savior on account of our lukewarmness, than from all other causes. He cannot consistently bless those who are indifferent to his command, or who harden their hearts against those for

whom he has endured the cross. Admitting there has been a time when New England Baptists had an apology for not prosecuting with greater energy the work of missions, they can find an apology no longer. Ought not we who are present, and the churches of which we are pastors or members, ought not the Baptists of New England to awake and address ourselves afresh to this blessed work? It must be carried on with greater energy than has hitherto characterized our efforts. We have too long slumbered over a plain duty, the nature and moral grandeur of which are adapted to arouse all the energies of the human soul.

#### Remedies.

The question urges itself upon us, What shall be the remedy, and where shall it begin? Is there one present who is not prepared to reply it shall begin with himself?

After the immediate officers and agents of the Board of Managers, there is no portion of the church on which so weighty a responsibility rests as on pastors. There is a sense in which the hearts of the people are in their hands. Were pastors, both in private and in the pulpit, to bring their influence to bear on the cause of foreign missions, there would be opened fountains of sympathy for the heathen, hitherto unknown.

1. The ministry in general do not investigate the subject of missions sufficiently either to become interested themselves, or to be qualified to interest their people. It must be confessed that some have not easy access to full sources of information on this subject.

But it is to be feared that the chief reason why pastors are no better acquainted with the condition of the heathen, and with the operations of missionary societies is, they have the impression that the knowledge acquired from this source is useless beyond the direct interests of missions, and, so wanting in zeal for that, they in a great measure neglect the subject.

Both of these causes are wrong. The interests of missions alone demand that he be thoroughly versed in all that is necessary to nourish the zeal of his own soul, or that of his people. But the knowledge connected with the subject of missions may be made to the preacher in the highest degree professional. The countries where our missions are located, not only embrace a very great variety of character, but some of the most interesting portions of the human race. Their geography, their past history and present condition, their social habits, their civil and religious institutions, are both deeply interesting and supremely



worthy of the thorough investigation of every preacher of the gospel. The manners and customs of eastern nations are themselves a commentary on the bible. The degradation, vice and idolatry of these nations are a standing proof of all that God has declared in his word concerning the wickedness of the human race. And from no source can such a rich variety of impressive illustrations be drawn to enliven and give effect to the ordinary discourses of the Sabbath. He who confines his observations on the character of our race to civilized society, is still ignorant of much that is essential to be known. And such is the wide difference between the developments of human nature as seen in the western and oriental world, that he who has not scanned them both, has seen but half of the nature of man. But still for its *own sake*, every pastor should be thoroughly read in the subject of missions.

2. Many pastors fail to excite a spirit of prayer in the church in behalf of the heathen world.

For all those spiritual results which we seek, the gifts and power of the Holy Ghost are indispensable. But for this, God will be inquired of by the house of Israel.

3. There is, in many instances, the same indifference to the methods of collecting the offerings of the people.

It is not enough that the people be convinced of the duty to contribute. The amount of funds collected depends very much on the system adopted in making the collections. It may not be always necessary or best that the pastor make personal application for money; but he should see that a system, one that will reach every person, old and young, be adopted, and then he should keep the soul alive to the subject.

But while this weighty responsibility may be supposed to rest on pastors, who are the most powerful instruments of good to this fallen world which God has ordained, yet, next to this is to be classed the influence of those teachers to whom is committed the intellectual and moral training of the rising ministry. A greater missionary spirit must somehow be infused into our colleges and divinity schools. The office of the missionary must be magnified. Around it must be thrown a halo of glory as holy as that which led Christ to offer himself a sacrifice on the cross. The influence of the teacher in this respect may be very great. It is doubtful whether the illustrious Franke, of Halle, accomplished so great good in any other way as in the influence he exerted in the cause of missions. On it he brought to bear the

weight of both his labors and his personal influence. Not only were Ziegenbalg and Schwartz, one the first protestant missionary to India, and the other the model of all missionaries, sent forth from his immediate instruction, but for more than forty years the friends of the Tranquebar mission looked to him for missionaries as their principal hope.

But although this reformation in the cause of missions ought to begin with the pastors and teachers, yet it must not end there. A deep missionary feeling ought to pervade the entire church. It would do so if a new impulse could be given to those who hold the keys of knowledge. There is no portion of the Baptist churches in New England, nor indeed in America, who can, and therefore who ought to do so much towards arousing the public mind to the claims of the perishing heathen as the members of this conference. If in our own hearts a fresh missionary flame shall be enkindled, it might go from us to others like an electric spark, till every heart in our wide spreading church should be touched and quickened into new life.

On the spirit and movements of this meeting, it cannot be doubted, heaven looks down with interest. On the measures we adopt are suspended consequences which are to affect the social, and civil, and moral condition of entire nations. The results can be understood and appreciated only in eternity. Their vastness overwhelms the understanding; their solemn importance, involving as they do the glory of the Redeemer and the eternal happiness of millions of our race, oppresses the soul. Who is sufficient for these things?

#### JUST SENTIMENTS.

The following is an extract from a letter written by the Rev. Dr. Alexander, of Princeton, N. J., to the Secretary of the Board of Missions, and published in the Domestic Missionary Chronicle. After showing that "we shall be held responsible at the tribunal of Jesus Christ, for the communication of the gospel to our contemporaries," he says:—

The time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the gospel, will be done away—when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labor, is the hope of gaining something, that we may aid in furthering the cause of God. The

excuses for our want of liberality are utterly futile—they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonor the sacred name, by a base, selfish, avaricious spirit, which keeps back from the treasury of the Lord, what is due. If we are Christians, indeed, we owe not only our wealth, but *ourselves* to the Redeemer, who has bought us with a price. Was He willing to purchase our salvation, by pouring out his blood, and shall we be unwilling to give liberally of what He has given us, to promote his cause? The very heathen will rise up in judgment against narrow-hearted Christians; for they expend ten times as much on their idols, as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them!

#### BOOKS THAT OUGHT TO BE READ.

Great Commission, by Harris; Origin and History of Missions, by Smith and Choules; History of American Missions, by Tracy, Peck, and others; Memoirs of David Brainerd, Harriet Newell, Levi Parsons, Phineas Fisk, Ann H. Judson, George D. Boardman, William Carey, William H. Pearce, Elias Cornelius, Sarah Lanman Smith, Harriet Winslow, John Williams the "Martyr of Erromanga," Andrew Fuller, Samuel Pearce, Henry Martyn, T. T. Thomason, Dr. Milne, Felix Neff, C. F. Swartz, Mary Mercy Ellis.

These books, and others of similar character, ought to be in every church library, and read by every individual. Pastors should possess, and read, and recommend, and loan them.

#### THE PLEDGE.

*Is it faithfully redeemed?*

At the Missionary Conference, held in Worcester, the Committee on Increase of Missionary Information, of which the Rev. Dr. Wayland was chairman, presented an interesting report, and recommended the subjoined resolution, which, after mature consideration, was adopted—more than a

hundred ministers of the gospel rising to signify that they cordially and solemnly assumed the obligation:—

*Resolved*, That we who vote for this resolution will, for the following year, make the subject of missions a part of our weekly study, so far as our circumstances will permit, and that in our labors on the Sabbath, and at the Monthly Concert of Prayer, we will endeavor to imbue our people with the spirit of the missionary enterprise.

MRS. ELIZA G. JONES.

A memoir of this most estimable missionary has been published at Philadelphia, by the American Baptist Publication and Sunday School Society, in a small volume of 172 pages. Whether written by her husband, Rev. J. T. Jones, of Bangkok, Siam, or by some intelligent friend in this country, we know not; but we are happy to say that it furnishes a picture of *character* such as the humble, the devout, the self-denying love to contemplate. No single trait or class of traits is made to project with unusual prominence, as if to awaken our admiration of *peculiarities*, while other qualities, equally desirable, are set back in shaded obscurity. The representation, derived mainly from her correspondence and her private journal, contains nothing startling, nothing to stimulate applause by its extraordinariness; but it exhibits to us a whole character, none too common, in which the parts have that harmonious and well-proportioned development which is indispensable to moral beauty—"the beauty of holiness."

We commend the book to the perusal of all, and especially of young ladies who would learn how the elements of true loveliness appear, when combined in the living, acting, useful Christian.

It is occasion for gratitude to God that he has supplied our missions with so many female missionaries of preëminent worth. Setting out of the account their usefulness in other departments, the direct missionary labors of some that have departed, and of several that remain in the field, have contributed largely to that success by which our missions have been signally dis-

tinguished; and we are sure that no one who carefully examines the facts touching the service which they render on heathen ground, would venture the wish that they had staid at home, or advocate the theory that no woman, married or unmarried, should be sent to convert the pagan world. Who would take the responsibility of saying that such women as Harriet Newell, Ann H. Judson, Sarah Lanman Smith, and Eliza G. Jones, should never have gone to teach their own sex in idolatrous countries the religion of Jesus, and to show them living specimens of what christianity does for woman, purifying, elevating, ennobling her

as the companion of man,—the immortal, accountable creature of God? Our prayer is that the heathen may see many more such, and be blest by the teachings of their holy lips and holy lives.

#### MISSIONARY ECLECTIC.

A series of valuable missionary works, under this title, is about to be issued in quarterly numbers, under the editorial supervision of Rev. J. A. B. Stone, of this city. The first number will be issued in a few days, containing the first volume of Dr. Cox's new History of the English Baptist Mission.

#### Recent Intelligence.

**OJIBWAS.**—In the month of September Mr. Bingham visited La Pointe, on Magdalen island in the south-western part of Lake Superior, to consult with the missionaries of the A. B. C. at that station, as to the adoption of a common orthography in writing the Ojibwa language. The interview was harmonious, and will probably result in securing the important object in view. Mr. Cameron is now engaged in the translation of the Ojibwa New Testament, and for this purpose resides during the winter at St. Mary's. Miss H. H. Morse arrived at the station Nov. 6, and will succeed Mr. Foster in the care of the mission school, his services having been engaged temporarily. The school was in a prosperous state, and will probably contain 10 or 12 boarding scholars beside day pupils.

**SHAWANOEES.**—Our last information from Shawanoe was to Nov. 23. The missionaries at that station, Messrs. Barker and Pratt, had been ordered by certain of the Shawanoe chiefs to leave the territory, in consequence, as is supposed, of some extraneous influence. It was a subject of congratulation that the agent of the Board, Rev. J. S. Bacon, who was appointed to visit the Shawanoe Mission, had arrived a few days previous, as his "presence and counsel would probably go far towards allaying the excitement." The missionaries who accompanied Mr. Bacon, on their way to Cherokee, had been prospered in their journey, except in the sickness of Miss E. S. Morse.

**MAULMAIN AND TAVOY.**—Letters of Feb. last, which had been delayed on their way to this country, detail the circumstances of the passage and reception of the missionaries who sailed in the *Louvre*, which were pleasant and auspicious. They reached Maulmain Jan. 9. More recent advices inform us that Mr. Chandler has taken charge of the bindry and foundry departments, assisted by *Avung*, and will probably execute soon a fount of Burman type from the matrices carried out from this country. Mr. Bennett arrived at Tavoy on the 28th of March, and immediately began his preparations for printing in Karen, for which there was urgent demand. The Karen fount which he took with him, and which was commenced in this country, had been nearly completed before his departure from Maulmain.

Two Karens were baptized at Dong Yahn by Mr. Stevens in May.

**CHINA.**—The missionaries connected with the China Mission of the A. B. B. F. M. are Rev. Messrs. J. L. Shuck, W. Dean, and I. J. Roberts, now at or near Hongkong island, and D. J. Macgowan, M. D., who left New York for China on the 3d of last November. Mr. Shuck arrived at Macao in September, 1836, where he remained till March 18, 1842, when he removed to Hongkong. Mr. Roberts left for Hongkong in February preceding; having been connected with the station at Macao since April, 1841, at which time his relation to the Roberts Fund and China Mission Society was transferred to this Board. Mr. Dean, formerly member of the Chinese department of the Siam Mission at Bangkok, arrived at

Macao near the close of last April, and at Hongkong June 21.

Hongkong island is situated 40 miles eastward of Macao, east of Lamma channel and near the main land. At the time of its capture by the British its population was several thousands, and it has been rapidly increasing. The principal city, Hongkong, was supposed by Mr. Shuck in June last to number 20,000 Chinese. "There is also an immense influx of people, and the city is rapidly rising. It bids fair to be a modern Tyre, and all the mercantile establishments, it is expected, will be removed there from Macao before the close of 1842. Hongkong at this moment is a populous British settlement, and vast indeed are the improvements going on." It has a "magnificent harbor," and was declared a free port in Feb. 1842. It has its post office, a well supplied market, &c., and "the shops are of a better description and better furnished than those in Macao."

On the application of Mr. Shuck, a mission lot was granted to the mission by the government in Feb., on which he has erected a comfortable mission house. The house is well located between the two bazaars, and near to and commanding a view of the harbor. Mr. Shuck has also been engaged in the erection of several native chapels. Two of these are in Hongkong city, and were completed in June last, and a third was about to be built at Chek-chu, a city of 1000 people on the opposite side of the island, occupied as a missionary station by Mr. Roberts. To defray the expense of these chapels, and other buildings designed for native schools, a liberal subscription was taken up by Mr. Shuck from foreign merchants and others, before leaving Macao, amounting to \$1700. \$50 have also been received from Sir Henry Pottinger, the British Plenipotentiary in China, and a like sum from Sir Thomas Herbert, commander in chief of the British naval forces in that vicinity, for missionary purposes. A church was organized at Hongkong in May, consisting of five members, to which four have since been added.

The following is extracted from a letter of Mr. Dean, dated at Hongkong, June 22.

I came to this place yesterday, having a passage of twelve hours from Macao, where I left Mrs. Dean and our infant child in comfortable health. Here I find br. Shuck and his family well, and in circumstances of encouragement. He has two chapels; the one in the bazaar is completed and well adapted for native worship and conference meetings; the lower rooms being occupied by the assistant and his teacher, block cutter, &c. The other

chapel will accommodate two hundred persons, after taking off two rooms from one end to be occupied as a study or for some other purpose. Both are well located and every way adapted to the end proposed.

Among the brethren constituting the little church which has recently been organized here, one was baptized by br. Osgood, another by br. Vinton of Burmah, and others have been baptized by br. Shuck here. They appear, from the interview I enjoyed with them last evening, to be pious and worthy brethren. The Chinese assistant, Hok-Heng, who came with me from Siam, is here, but from poor health since his arrival and the want of Chinese speaking his dialect, he has done but little missionary work. The population is rapidly increasing, and among others are some Tie-chew men, but whether it ever becomes an important field for labor among that class of Chinese, is still a question. I propose going to-morrow to the opposite side of the island, where br. Roberts is located, and where it is said there are a few hundred Tie-chew men living together.

Intelligence from Kolongsoo continues to be encouraging for efforts in that region, and I met yesterday an old acquaintance in a Chinaman from Amoy, who offers to take me home with him, and says that the passage may be made in three days.

Amoy is the capital of Fokéen (or Fukien,) one of the eighteen provinces of China, and stands on Amoy island, in about lat. 24° N. and six miles from the channel of Formosa, from which it is separated by a chain of islands. The island is nearly 10 miles long. "The city is a principal third class city of China, and from its excellent harbor and situation appears to be well calculated for commerce." "It is very compactly built and contains a large population." It came into possession of the English, together with Kolongsoo, in August, 1841. Kolongsoo (or Kúlong-sú) is a small island, 1½ mile long and half as wide, on the west of Amoy, from which it is separated by a channel of about 600 yds. wide.

In a letter of a previous date, from Macao, Mr. Dean writes as follows, of the eligibility of Amoy as a missionary station.

The most favorable position, so far as we can at present discover, will be in or near Amoy. The dialect there spoken is intelligible to us, and two or three of our missionary friends here are making arrangements to go there. Mr. Abeel is now residing at Kolongsoo, an island in sight of and about one mile distant from Amoy city. The brethren who have been there and speak from personal observation, regard it as an eligible field for missionary work, and

think that it will become an important place of foreign trade. The people are said to be accessible and of an encouraging character. The climate is cool and healthy. The brethren who propose locating there are good men and agreeable associates; among the number is Dr. Cumming, baptized by Rev. W. R. Williams of New York.

#### LATER FROM CHINA.

Since the foregoing was prepared, there have been later arrivals, bringing gratifying intelligence of the termination of the war in China, and also of the war in Afghanistan.

Letters from Hongkong state that the chapels completed at that place had been opened for religious worship. The Queen's Road chapel was dedicated July 17. The building, which is designed both for English and Chinese services, is upwards of 70 ft. long by 27 ft. wide, with a large vestibule, two vestry rooms, cupola, &c., and cost less than \$1000. The Bazaar chapel is 35 ft. by 16, two stories high, the chapel room occupying the upper story. Mr. Dean, having had the offer of a free passage, had gone to Amoy, Chusan, &c., upon an exploring tour, with special reference to a field for future labor. The prospects of the mission are encouraging, and the door seems now to be widely opened for a considerable increase of missionary effort in China. Shall the Board be furnished with the means for the desired enlargement? They have now but six missionaries, four males and two females, for all the millions of that empire!

#### Donations.

FROM NOVEMBER 1 TO DECEMBER 1, 1842.

##### Maine.

Wiscasset Fem. Miss. Soc., Miss Margaret Waters tr., per J. A. Boutelle,	5,00
Sedgwick, 1st Bap. Fem. For. Miss. Soc., Mrs. Hepzibah A. Cole tr., per John O. Sargent,	20,25
do., 1st Bap. Benev. Soc., D. Morgan tr., for Burman Miss.,	14,31
Thomaston, Oliver Robbins	1,00
Mount Hope, Mary Johnson	50
Acton, a friend	20
do., John Brackett	1,00
do., Rev. Mr. Jameson's family	1,14
per Rev. Lucian Hayden,	2,34
Agent of the Board,	43,40

##### New Hampshire.

New Hampshire Bap. State Convention, A. Gault tr.,	
A lady of a Congregational church,	2,00

Newport Assoc., T. J. Harris tr.,	
Claremont Bap. ch., mon. con.,	11,00
do. Fem. Miss. Soc.,	21,30
New London Male	
do. do.,	9,78
do. do. Female	
do. do.,	18,00
Collect. at Assoc.,	10,15
	70,23
Dublin Assoc., L. Willard tr.,	27,60
Meredith Assoc., J. Spaulding tr.,	51,97
Portsmouth Assoc., G. C. Brown tr.,	82,78
Collection at Assoc.,	7,03
	89,81
Stratham and Northwood, friends, for Nowgong schools,	6,42
Dover Bap. ch. per Rev. Lucian Hayden, Agent of the Board,	267,55
Portsmouth, Ladies' Miss. Soc., Miss Rebecca Hardy tr., per Samuel Cleaves,	20,00
	287,55

##### Vermont.

Thetford, Silas Follet, on account of his bonds to pay the Board \$5000 in twenty years,	60,00
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##### Massachusetts.

G. L., per Dr. Pattison,	5,00
Charlestown, a lady, in part of \$100, as "one of eighty,"	30,00
Newburyport Bap. ch. and soc., Jubilee col., per Rev. Albert N. Arnold,	60,00
Frammingham Bap. ch. and soc., Jubilee col., Warren Nixon tr., per Rev. James Johnson,	38,13
Boston, a friend in Bowdoin Square church	5,00
do., Federal Street Bap. ch., mon. con.,	8,28
do., Charles Street Bap. ch., mon. con., per Ward Jackson,	13,97
do., Boylston Street Bap. ch., mon. con., per Perez Gill,	55,68
do., Bowdoin Square and Baldwin Place churches, united mon. con. for November, per Benjamin Smith,	55,27
do., Baldwin Place ch. and cong., Jubilee col., per Levi Conant,	210,00
Cambridge Female Judson Soc., Mrs. Martha F. Cook tr., per Levi Farwell,	53,18
Bellingham Bap. ch. and soc., Jubilee collection,	18,15
A widow's mite	50
per Rev. N. G. Lovell,	18,65
Cabotville Bap. ch. and soc., Jubilee col., per Rev. J. G. Warren,	30,00
Worcester, a lady, per Rev. Mr. Jennings,	1,00
do., Mrs. Eunice Fuller, per Rev. John Waters,	1,00
do., a few female friends	2,50

Oakham, Luther Spear, per Rev. John Waters,	1,00
East Brookfield Bap. ch. and soc., per Rev. Joel B. Boomer,	21,08
Chickopee Falls ch. and soc., Jubilee col., per Rev. R. F. Ellis,	50,00
Dedham, a friend, per Dr. Bolles,	2,00
Berkshire Bap. Assoc., Austin Hayden tr.,	56,79
Wenham Bap. ch. and cong., Jubilee col., per Rev. George W. Patch,	6,38
Newton, Upper Falls, Fem. Assoc., Miss. E. Jameson sec., per Isaac Keyes,	5,50
Westminster Bap. ch., John Whitney tr., per Rev. G. D. Felton,	2,00
For Greek Mission,	4,78
" general fund,	6,78
	737,19

## Connecticut.

Killingsly Bap. ch., Jubilee col., per Rev. T. Wakefield,	11,87
Rev. T. Wakefield	1,00
	12,87
Thompson Bap. ch. and soc., per Rev. Silas Bailey,	31,62
Hartford, South Bap. ch., Jubilee col., per Albert Day,	227,06
Colchester Borough, Jubilee col., (also a gold ring,) per Rev. M. G. Clark	17,00
Saybrook, 2d Bap. ch., per G. H. Andrews,	100,00
Pomfret, a friend, for African Mission	,50
Tariffville Bap. ch. and soc.	5,00
Avon do. do. do.	2,00
Canton, do. do. do.	7,75
Colebrook, 1st do. do. do.	13,08
do. 2d do. do. do.	32,27
Pleasant Valley do. do. do.	1,00
Torrington do. do. do.	15,25
Litchfield do. do. do.	12,00
Southington do. do. do.	3,87
New Britain do. do. do.	37,78
Meriden do. do. do.	32,00
Bristol do. do. do., for support of a native preacher under the care of D. L. Brayton,	50,00
General fund,	65,00
	115,00
per Rev. Joseph B. Brown,	
Agent of the Board,	277,00
	666,05

## New York.

Washington Union Assoc., G. M. Baker tr.,	17,00
Canisters River Assoc., W. Martin tr.,	2,28
Gorham, E. Picket	4,00
Knowlesville, Rev. S. Marshall	,81
Utica, Broad St. Sab. Sch. Miss. Soc., for support of Karen teachers,	25,27
do., Bethel Bap. ch., Jubilee collection,	25,65
Onondaga Assoc., J. Hough tr.,	82,57
Cayuga Bap. Assoc., A. Case tr., (also 2 yards of broadcloth,)	28,12

Ontario Bap. Assoc., per A. Spear,	
A. W. Howe	1,00
Seneca Falls ch.	4,47
Geneva, 1st do.	12,00
Bristol, 1st do.	15,00
	32,47
Clinton Bap. ch., per J. Corwin,	4,47
per Messrs. Bennett, Backus and Hawley,	205,64
Frankfort Bap. ch.	7,01
Asa Shelden	10,00
Justin Babcock	1,00
Miss Matilda Huff	,25
Peleg Slade	,25
S. Morse	,35
Gold ring	,50
Homer Bap. ch., mon. con., per J. Osborn tr.,	23,38
Horace S. Babcock	5,00
A friend	,50
Mrs. Mary Rowe	,50
Mrs. Sarah Phelps	2,00
Chautauque Assoc., per J. Moore tr.,	19,35
A friend	,10
do. do.	,31
do. do., per J. Moore,	,50
Rev. D. Platt	,25
A friend	,25
James Green	5,00
Rev. J. C. Stoddard	1,00
Buffalo Arcade ch., per P. W. Powers,	15,00
per Rev. Alfred Bennett, Agent of the Board,	92,50
Carmel Bap. ch., Jona. Cole tr.,	40,00
do. do. do., Jubilee col.,	17,43
New York city, Misses C. & E. Pine, of the Baptist Tabernacle,	10,00
do. do. do., sundry friends, towards the support of Bap. brethren in Copenhagen, per Rev. C. G. Sommers,	43,25
Franklin Bap. Miss. Soc., per William Sulson tr.,	30,63
Union Bap. Assoc., Alanson Kniffin tr., per Rev. Nathan A. Reed,	75,18
Staten Island, North Bap. ch., A. Reed tr.,	30,00
Dutchess Assoc., G. W. Houghton tr., per Rev. Elisha Tucker,	
Rhinebeck Bap. ch.	20,00
Stamford, a lady	10,00
Pine Plains Bap. ch.	10,51
Stanford, a friend, per Rev. Mr. Benedict,	5,00
Pawlings Bap. ch.	4,30
George D. James	5,00
Armenia Bap. Fem. Soc.	50,00
North East Baptist do. do.	12,26
do. do. do. ch.	7,00
Fishkill, 1st Bap. Fem. Soc.	22,00
Dover, 2d Bap. Fem. Soc.	12,00
do., do. do. ch.	6,00
Franklindale do. do.	10,00
	174,07

Harmony Assoc., J. B. Burrows tr.,	19,58	
Catskill Bap. ch., per F. M. Wilson,	10,00	
Sand Hill do. do., William Stetson tr.,	5,79	
Stephentown Bap. Assoc., E. E. Griggs tr.,	43,00	
Seneca Bap. Assoc., James McLellan tr.,	68,94	
per William Colgate,	510,44	
Hamilton Institution Soc. of Inquiry, per J. A. Nash,	40,00	
	<u>923,01</u>	

*Pennsylvania.*

Harrisburg, 1st Bap. Sab. Sch., to educate a boy in Africa to be named Matthew Semple,	25,00	
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*Maryland.*

Baltimore, William Crane	100,00	
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*Virginia.*

Richmond, 2d Bap. ch., Jubilee col., per Mrs. Susan M. Magoon,	50,00	
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*North Carolina.*

North Carolina Miss. Soc., per Rev. E. Kingsford,	125,82	
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*South Carolina.*

Edgefield Bap. Assoc., per Rev. Dr. Johnson,	103,16	
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*Georgia.*

Augusta, W. H. Turpin	100,00	
Bap. Convention of the State of Georgia, Absalom James tr., For Burman Miss.,	80,03	
" support of Rev. E. A. Stevens,	50,50	
" African Mission,	11,50	
" general fund,	681,02	
	<u>823,05</u>	
	<u>923,05</u>	

*Alabama.*

Nanafalia, Harvey Nettles, per Rev. Dr. Maclay,	5,00	
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*Louisiana.*

Rev. J. A. W. Poole, per Rev. Dr. Maclay,	30,00	
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*Kentucky.*

China Miss. Soc., per Rev. Wm. C. Buck,	90,00	
Cave Johnson	10,00	
G. H. Leott	2,50	
per Rev. A. Bennett,		
Agent of the Board,	102,50	
Bracken Assoc., per Rev. Wm. C. Buck,	10,00	
	<u>112,50</u>	

*Ohio.*

Greentown ch., per H. Cosner,	5,00	
Mohecan Association	7,12	
Rev. Benjamin White	,50	
Wooster Association	9,00	
David Alter	3,00	
Rev. J. G. Vanvelkenburgh	,25	
William Field	1,00	
Wooster, Jubilee col.,	25,00	
Norwalk, do. do.	16,00	
do. ch., mon. con.,	8,55	

Mrs. Bemis, per Rev. S. B. Webster,	12,00	
Mrs. Betsey Skinner	,50	
C. D. Hall	1,00	
Abraham Case	,50	
E. Thomas	,96	
Oliver Webb	,50	
Edward Thomas	,35	
Henry Croman	,25	
Joseph Boswell	,25	
Monroe ch., mon. con., per D. Hubbell,	3,62	
D. Hubbell	,38	
Miss Belinda Griffin	,50	
A friend to missions	,41	
Huron Association	21,50	
Fairfield ch., mon. con., per Rev. A. Abbott,	11,36	
Samuel Foot	1,00	
Mrs. Bemis	,50	
Daniel T. Brooks	,12	
P. G. Smith	1,00	
Benjamin Bailey	,50	
Philo W. Sandford	1,00	
Miss Martha Smith	1,00	
Peru, Jubilee collection,	7,54	
Mrs. Roxana Terry	5,00	
Miss Abby A. Gale	,10	
Arunah Eaton	3,00	
Seneca Association	11,10	
Lockland ch., per J. Smith,	12,00	
Mr. Ewing	,50	
Honey Creek ch.	3,75	
Springfield ch., mon. con., per A. D. Marenus,	18,66	
per Rev. Alfred Bennett,		
Agent of the Board,		195,37

*Indiana.*

Indianapolis Fem. Miss. Soc., Laura K. Brown tr., for support of a Karen boy at school,	39,00	
Indiana State For. Miss. Soc., Jas. M. Brown tr.,	29,85	
	<u>68,85</u>	
Augusta, Rev. M. Hume, per B. F. Hill,	5,00	
	<u>73,85</u>	

*Michigan.*

Michigan Conven., Rev. M. Allen tr.,	20,00	
Mrs. Ruth Keyes	,50	
	<u>20,50</u>	

*Scotland.*

Carver, James Douglas, for Burman Miss., per Eliza F. Clibbon,	71,24	
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*Legacies.*

Providence, R. I., legacy of Nicholas Brown, deceased, (in part),	200,00	
Farmington, Me., Mrs. A. A. W. Hathaway, deceased, per Rev. L. B. Hathaway,	5,00	
Bellingham, Mass., C. B. & E. B. Lovell, deceased, for Burman Mission, per Rev. N. G. Lovell,	2,55	
	<u>207,55</u>	
	<u>\$4760,24</u>	

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

FEBRUARY, 1843.

NO. 2.

## American Baptist Board of Foreign Missions.

## Arracan.

A part of the journal of Mr. Kincaid, extracts of which will be given in the subsequent pages, relates to the Kemmees, a mountain tribe of Arracan, living northward of Akyab, the station occupied by Mr. K., from 100 to 150 miles. The earliest notices received of this interesting people, were published in the last volume of the Magazine, pp. 211 and 215, from Mr. Kincaid's journal for May, 1841. At that time he was visited at Akyab by the principal chief of the tribe and some of his followers, and as the chief understood the Burman language, Mr. K. informed him of the object of his coming to Arracan, and offered to instruct both him and his people in the knowledge of God. These overtures were apparently regarded with indifference at first, but soon after the return of the chief to his mountain home, a paper was sent to Mr. Kincaid, subscribed by him—"Chetza, the great mountain chief"—and thirteen petty chiefs, accepting Mr. K.'s proposition, and requesting him to visit them immediately. They "were anxious to know the true God, and be taught the true book." The names of 273 children were also given, whom they wished to place in school. These solicitations were renewed by the chief in person in July following, and again in December. On this last occasion, a second petition was presented, of the same general import as the first. The originals of both have been forwarded to the Board by Mr. K.

Immediately on the presentation of the second petition, Messrs. Kincaid and Stilson, who had made previous preparations for the expedition, set out for the Kemmee Hills. An account of their tour, and of the character of the Kemmees, may be found at p. 267 of the last volume. Leaving Akyab harbor, they ascended the Koladan, "a broad and noble

river," from 70 to 80 miles, when they entered the Kemmee country. The village of the "mountain chief" was found on the Moe, an eastern branch of the Koladan, and distant from Akyab 150 miles, in lat. 22° 3' N. The entire extent of the Kemmee country from south to north, was estimated at about 200 miles. Their reception by the chief was most cordial. A well-constructed zayat had been built, and other unwonted arrangements made for their accommodation; and a "degree of intelligence and earnestness" in the object of their visit exhibited, wholly unanticipated. On being told that the visit would be repeated by Mr. Stilson, and that they might build a house for him, the chief exclaimed that it "gave him more joy than thousands of gold and silver;" "If we have the knowledge of God, I shall die in peace."

From a letter of Mr. Stilson, dated April 13, 1842, we learn that he returned to the chieftain's village after an interval of a few weeks, accompanied by Mrs. S. and family. "It was thought advisable," he remarks, "that I should spend some part of the present dry season with them, and try to obtain a sufficient knowledge of their language to reduce it to writing. Then, if means should be furnished, a few small books could soon be prepared in which a beginning might be made of instructing them in their own tongue. No suitable teachers could be found who would be willing to go among them and teach in the Burmese language; and besides, very few of the Kemmees understand much of the Burman tongue." Unhappily, the object of this visit was but partially effected, owing to several disastrous circumstances. Mr. S. and family arrived at the village January 19. This was in the midst of the cold season, and their house not being completed, they were compelled to occupy the open zayat about two weeks. Meanwhile Mrs. S. and children fell



sick with fever. Mr. Stilson had also hoped to obtain a Christian assistant, who might interpret in Arracanes, but could find none suitable. "At length, however," Mr. S. writes, "I succeeded in employing a brother of the chief, who has resided where the common spoken language approaches most nearly the Barmese. With him I spent all the leisure moments I could find, in collecting words and phrases. I found the language exceedingly simple; and I fully believe that one year's residence among them would put me in possession of nearly all the words, provided I were blessed with usual health. My teacher stated, of his own accord, that I had written about one third of his language. As to the pronunciation, I found some local peculiarities and variations, which may occasion inconvenience, when reducing their sounds to writing; but, from the best information I could obtain, I believe that the pronunciation given by my teacher, does not differ essentially from that of the mass of the people."

#### JOURNAL OF MR. KINCAID.

On the 13th of March Mr. Stilson was joined by Mr. Kincaid and family, from Akyab. They had left the station on the 9th, but on their way stopped at several large villages to distribute tracts and bound volumes.

March 12, 1842. Have distributed nearly all the tracts (500) in seven large villages. Spent nearly all the afternoon in one village finely shaded with tamarind and palm trees. Sitting under the shadow of an aged tamarind, with a bundle of tracts, I was soon surrounded by men, women and children. Most of the men and a few of the females listened very attentively while I read and explained the greater part of the 4th chapter of John's gospel. One man, to show his superior attainments, began to repeat scraps of Pali; when a venerable old man checked him, by saying that he had understood Pali for sixty years, but it had not taken away the fear of hell, and he should like to hear more about this religion if it could save him from the torments of hell. I told the old man he was right; if there was any religion that could save the soul, it was just what all human beings needed, for all had souls to be saved or lost, to be happy or miserable forever. All men know they have sinned, and that the consequence of sin is death—eternal death; but all men do not know that there is a way of life,—a way to escape the torments of hell. "This is very true," replied the old man, "and I shall read this book."

13. Lord's-day. Without a moment's rest we pursued our journey the whole of last night in order to reach the village of the mountain chief this morning. A strong wind obliged us to remain at a village till near dark, and I encouraged the men to work all night, as we were aware that br. Stilson and his family were without food except what they could procure from the natives in the hills; and also that their two children were suffering from fever, if not already dead. We were truly happy to find them all alive, though the little children were pale and haggard. We had an attentive congregation in the evening, and after the sermon the chief and several of the principal men came and listened to further expositions on the great subject of eternal life through Christ.

The extracts which follow are a narrative of a short tour up the Moe river, on which, as has been noted, the village of the chief is located.

#### *Burial customs of the Kemmees—Singular lodging-places—A tropical storm—Method and practice of intoxication.*

March 16. Yesterday br. Stilson and I left the village, in a small boat or canoe furnished by the chief, intending to go to the head waters of the Moe, and visit all the villages along this stream. We had five men, who propelled the boat through the water at a rapid speed.

I should suppose the villages on an average to be about a mile or a mile and a half apart. Our design was to go up as far as we could in this small boat, and then return leisurely, visiting the people in their villages. We made a short stay however at a burying ground, the first one we have seen among the hills. It occupies a conspicuous place on a low hill, which rises abruptly from the water; and taking a small winding path, we soon stood among the monuments erected by this people over the ashes of departed friends. They burn their dead, and then collect the bones and bury them, and over these they build a miniature house, about two feet wide by three long. Some of the houses before us were larger. They are neatly constructed, and in form are exactly like their own dwellings; and are all furnished with the same kind of utensils, such as eating, drinking, fishing, hunting, weaving, agricultural, &c., as the individual was accustomed to use when

alive. The garments which they had worn, were also fastened to the building. In two or three of these monumental houses, we saw several musical instruments, and learned from this fact that the individuals had been celebrated musicians. Over two or three we saw very neatly wrought fish nets. Over some the quiver, bow, and spear had a conspicuous place. In some were little baskets, filled with cotton, together with the primitive spinning-wheel and the loom; also utensils for cooking, and bringing water, which showed that here rested the remains of some mar-tron. We saw a beautiful white jungle fowl, about the size of a pigeon, in a cage tied under the eaves of one of these mansions for the dead, and under the cage was nearly a pint of paddy, but the little fowl could not reach it. This fowl is sacrificed for the peace of the dead. The design is explained by their belief in the agency of evil demons. All evil, physical and moral, is traced directly or indirectly to these unseen, yet ever active agents. They preside over fountains, streams, hills, trees, diseases, &c., and must be propitiated. The sacrifice of a fowl appears to be peculiarly grateful to these demons. We counted between forty and fifty new graves, or such as had probably been made within twelve or fourteen months.

As we went up the stream the hills became more lofty, and yet many of them were cultivated to the very summit. Occasionally we saw a house, large enough for three or four persons to sleep in, perched in the top of a tree thirty or forty feet from the ground. It was truly picturesque to see a house, or more properly a lodge, constructed in the top of a tree growing on the very summit of a hill five or six hundred feet high. In these the keepers of the field lodge, and are secure from tigers and elephants. The latter in particular are numerous among these mountains. These airy buildings are constructed, among these mountains, beside paths leading from one part of the country to another. They illustrate a passage in Jeremiah, "O that I had in the wilderness a lodging-place of way-faring men." In the afternoon, masses of dark clouds began to gather over the tops of the hills, hurried by strong gusts of wind. Occasionally a vivid flash of lightning and the roll of heavy distant thunder warned us of the approach of a tropical storm. We began to think our proposed journey must be

given up, but the men plied their oars more diligently than ever. At length the storm came down. A cloud seemed to burst and pour out all its waters at once. Our cloaks and umbrellas were only a partial covering. For a few minutes there was a slight breaking away, and then another burst of rain, of lightning and thunder. These came in rapid succession, and we could not proceed without great discomfort and even hazard, as the commencement of rains as well as the close is the worst time for jungle fever. Coming to a village we concluded to put up for the night, and after climbing about 100 feet up a steep and slippery bank, we entered the stockade and were conducted at once to a new large room having a good roof and floor, but the sides were not yet enclosed. Mats however were soon spread on the floor, and fastened round the sides; and earth brought in and a fire built on it, so that our clothes could be dried and our rice cooked. We were happy to find so comfortable a shelter from the inclement weather. The people received us kindly, and in a few minutes several grave, elderly men came in, and we explained to them the object of our visit. They appeared to be pleased. A brother of the mountain chief was with us, and he explained every thing which they did not fully understand, in their own language.

At sundown the storm broke away long enough to walk around the village, and in passing one door we observed seven or eight men sitting round a large black earthen jar that stood in the centre of the room. We had the curiosity to look in, when they invited us up into the house. This turned out to be a *drinking* party, and we found ourselves fairly in a *drunk-ry*, as it is very appropriately called. Their method, though rude, is nevertheless certain to secure an intoxicating drink; it is this. A quantity of rice is moistened, and then bruised into a paste, when it is moistened still more and left to ferment in a jar ten or twelve inches in diameter and fifteen or sixteen inches in length. Here it remains till fermentation takes place. There is an apparatus so placed as to leave a small open space at the bottom of the jar, and then a small hollow reed reaching from the bottom to the top. Such a jar full is sufficient to intoxicate six or seven persons. When all is ready for use, a pint of water is poured on to the top of this paste, and a man sucks through

the reed the intoxicating fumes from the bottom of the jar. Another person sits on the opposite side of the jar, holding his nose, and he continues to suck till the water has disappeared. A pint of water is again thrown in and another man takes his turn at the reed, some one kindly holding his nose for him. In this way they go on till the intoxicating quality is all drawn off, which takes from two to three hours. One old man more thoroughly drunk than any of the rest and excessively "good natured" wifial, urged me rather rudely to take hold of the reed; and to get rid of him I had to speak severely. This brutalizing scene revived in my mind the recollection of those still more brutalizing and infamous *drunkeries* which I had so often seen in my native land, and where too I had so often seen the deadly poison prepared and administered by men who professed to be disciples of Christ. These naked savages debase themselves in their own estimation, and will not be guiltless at the bar of God; what then will be the infamy and guilt of those around whom the light of Revelation shines, and who yet for *gain* will brutalize the souls and bodies of their fellow men! I thought it was far better to be born and to live and die a savage among these mountains, than to be a rum-selling professor of religion under the full blaze of gospel light.

We gave out word that we should preach, and the whole village assembled. Our room was full and two or three other houses that stood but a few feet distant, and all was silence and attention. After the sermon, we explained more fully some of the primary doctrines of the bible, as the perfections of God, the consequences of sin, and the great redemption by Christ; and I trust a good impression was made. Between 9 and 10 in the evening they all retired, and we spread our mats for sleep, thankful to our heavenly Father that we had been permitted to preach the glad tidings to so large a number of our fellow immortals.

It had been the design of Mr. K. and Mr. S. to ascend the Moe to its head waters, as above stated; but the storm continuing, with a prospect that there would be repeated and heavy showers, and the danger of incurring the jungle fever being imminent on that account, they concluded, though with great reluctance, to leave the mountains as soon as possible. On the 17th they returned to the village, and on the 18th took their departure for Akyab,

where they arrived the 21st. The following incidents, which occurred at a village not far distant from Akyab, shew to what extent and how favorably, in many cases, the native population have been impressed with the claims of the gospel, and how indispensable, nevertheless, the enlightening operations of the Holy Spirit.

20. This village stands on a beautiful plain, near a range of high hills, about three quarters of a mile from the river, and contains a population of about 1200 inhabitants. There is but one monastery, and the head *pong-gee*, or priest, is an interesting and intelligent man, whom I mentioned last November as having called on me several times, asked for books and finally for a New Testament, and who had acknowledged that the worship of idols could not be defended by one rational argument. Early in the morning some of our people went to the village, and informed the priest of our arrival. He came immediately to the boat and gave us a cordial welcome. As the village does not stand on the river, but on one of its tributaries, I had never been here before. Yet a number of the principal men had called on me at Akyab. After breakfast we set off, but met the priest with a number of his pupils coming to assist us in getting over wet places. The spacious monastery had been put in order, clean mats spread over the principal apartment, and every thing which courtesy and kindness could dictate had been done to make us comfortable. The only drawback, as far as the eyes were concerned, was twenty-five or thirty idols, great and small, and many of them glistening with gold. We could, however, expect nothing less, and they served to remind us that we were invading the empire of darkness. Alas, how many generations have bowed down before these idols! how many long and dreary ages have rolled over without a ray of that light which the gospel imparts! how many aged men and women, trembling on the threshold of eternity, have sought for peace at the feet of these gods! But they found no peace. A dark and impenetrable gloom covered the region of the grave.

I noticed the New Testament and tracts which I had given to the priest, lying in a conspicuous place. In a short time the people began to come, and soon there was a respectable congregation. We read the 4th chapter of the gospel of John, and explained

from the 21st to the 27th verses. During the whole services the congregation remained silent and attentive. There was not the slightest interruption, except for a few minutes, when one part of the floor gave way under the pressure that was on it. After these religious services we remained some time, urging the claims of the gospel and answering a variety of questions. At evening, the priest with some thirty or forty men and women, came to our boat. We distributed a number of tracts, and they again listened to the blessed gospel. They urged with much earnestness that we should visit them again, and we confidently hope a good impression has been made,—that the incorruptible seed will take root. Oh for strong faith in the promises of God. It so often happens that our preaching appears like casting seed upon a sandy desert, that we are in constant danger of expecting no immediate results; and thus with a feeble and sickly faith labor on without comfort and without hope. The extreme ignorance of the heathen, no less than their depravity and obstinate attachment to the most absurd and degrading customs, presents obstacles truly appalling; so that of all men in the world, none have more need of faith than those who labor to enlighten and save the worshippers of idols. "Have faith in God," is an admonition we should ever have in remembrance.

22. We are thankful to be brought again to our home in peace and safety. Yesterday in the afternoon there was a severe gale, in which many Burman boats were wrecked and many lives lost; but providentially we got into a secure place, where we were sheltered from the wind and the waves. In the evening the wind blew fresh again, and our boat was dashed upon a lee shore, beating several times very severely on the bottom. The men were sometime in the water up to their necks, and finally we were brought through in safety.

The succeeding entries in the journal relate to the very severe sickness of Mr. K.'s children, from which however they were all restored after a few weeks. On the 19th of April he writes, as follows, of the evidences that the word of God is not read in vain.

There is seldom a day that we have not calls for tracts; but to-day five men called whose appearance and inquiries interested me much. One of them has

been to the house two or three times before, and received tracts, which he has read with much apparent profit. He says he cannot doubt but this religion is true, and many others in his village think well of it. After remaining more than an hour, I gave him a New Testament, and the others two tracts each, to take to their village. This is evidence that the word of God is not read in vain, that light is spreading among the people.

In a letter accompanying the preceding journal Mr. K. mentions a tour which he made in May, on which he distributed about 200 tracts and preached in four large villages. During his absence a violent storm drove the sea into Akyab to the depth of three feet. The inhabitants fled to a rising ground not far from the town, but all the houses were more or less injured, and about one third entirely destroyed. Every boat and vessel in the harbor were dashed on the shore or sunk, and a number of the natives perished. The mission-house, in which were Mrs. K. and family and some native Christians, stood firm.

### Tavoy Mission.

#### EXTRACTS FROM THE JOURNAL OF MR. MASON.

We continue from page 6, our extracts from Mr. Mason's journal. The following notices will enable the reader to form a pretty correct idea of the country bordering on the Tenasserim river, and some of the discomforts and discouragements which attend a missionary tour in an unfrequented region.

#### *Descent of the Tenasserim—Obduracy of a head man—Abandonment of demon worship by Siamese Karens.*

Jan. 2, 1842. We are encamped on a beautiful sand-bank, with the water at our feet in constant motion from the influence of the rapids that continually roar above; but being very hot in the middle of the day, we sought a shade in the dense thickets on the bank in which to assemble together for worship, where we had a clean ground floor, beneath a covering impervious to the sun's rays, formed of branches of trees interlocked by innumerable creepers. As Karen is understood by two of the company only, and Burman is understood, to some extent at least, by all, I use Burman in this part of my journey at evening worship and on the Sabbath; but have morning prayer and

wind roars down the glens through the high forests, and the sun has been hidden in clouds all day, while our locality is on table lands in the mountains some three thousand feet above the plains; so that, when a little bodily indisposition is added, it can hardly afford matter for wonder that my thoughts turn homewards.

“Homeward, homeward all things haste,  
God of night!  
Shield the houseless—midst the waste  
Be his light.  
In their distant cradle-nest  
Now my babes are laid to rest!  
Beautiful, o’er their bright sleep,  
Hang soft eyes of fondness deep,  
Where their mother bends to pray,  
For the loved and far away.  
Father! guard that household bower;  
Hear that prayer!  
Back through thine all-guiding power  
Lead me there.”

10. After about a couple of hours walking this morning, we reached the top of the dividing ridge of mountains that separates the valley of the Tenasserim from the streams that fall into the sea in Tavoy province. The top of the mountain is covered by a thick growth of small bamboos, almost as thick as a Mississippi cane brake, while there is not a bamboo of any description near the base of the mountain, and the inhabitants use the bark of fallen trees for the sides and partitions of their houses, instead of bamboo, the usual material. On descending a short distance, we had a splendid view of the ocean and the whole country, hill and dale, in all the ruggedness of uncultivated nature. We soon reached houses, and the first man we conversed with expressed his readiness to become a Christian if the head man would. I have met with many others in the course of the day, and my message has had a varied reception. One man, a Siamese Karen, gave considerable promise, but most appear indifferent, and none offer objections. When I reached the place where it was proposed to spend the night, I found the people about offering to the Nats, and they were not willing that I should sleep in their houses; but they offered me mats, so I took up my abode by the banks of the brook that runs by. The people here, and in the neighborhood, are under a Christian chief at Patsau-oo, and he has endeavored to bring them over to the side of the truth: but hitherto his efforts have not been crowned with much success.

11. We have been moving along

deliberately to-day, preaching the gospel to every one we could find:—sometimes turning aside to a house out of the way; sometimes seated on the roots of a tree, to a company of travelers; sometimes beneath a clump of bamboos; and sometimes standing in the midst of the path, to those that were passing along. I had intended to spend the night at a Karen house, but we appear to have taken the wrong path, for we are on the banks of Palouk river, and approaching Burman inhabitants, a sure indication of having left Karen settlements. Night has overtaken us, so we have encamped on a sandy point, with the river on one side and a babbling brook on the other.

At one house to-day, I met with a man that appears better than any other individual I have seen since leaving the Christian settlements. He has heard considerable of the gospel, and says that had he lived among Christians, he would, doubtless, have been a Christian long ago. He expressed a desire to learn to read, and also to have his children learn; and promises to do all he can for a school, if I will send a school teacher into his neighborhood. This I shall endeavor to do, for it has been one of the prominent objects with me, in this excursion, to find a suitable settlement of unbelievers in which to locate an assistant, having one that we can spare for that purpose this year. If one family in a neighborhood will give a cordial reception to an assistant, it almost universally follows that others are brought in.

*Pyeeekhya—Consistent life of native converts—Applicants for baptism.*

12. A few hours walk this morning brought us to the Burman village of Palouk, but we made no stop there, being desirous of spending the night here. On the road, our hearts were made to rejoice by the glad countenances of the Christians and their children, that we met by the way. Christianity improves the looks of these people amazingly. At least, so I think, and whether real or ideal, the impression produces the same pleasing effect on my mind. I am glad to find that while sickness and death were abroad in the jungles last season, all the Christians still live; and so far as I can learn, are walking “as becometh the gospel of Christ.” Seven names were given in this evening as applicants for baptism.

**Creeks.**

It is known to many of our readers that little missionary labor has been performed among the Creeks by missionaries of the Board within the last six years. Mr. Rollin left Ebenezer, the principal station, in Sept. 1836, after laboring with very considerable success about two years. Mr. Kellam succeeded Mr. Rollin in Oct. 1837, and continued in connexion with the mission till the beginning of 1840, but was able to perform missionary service only one year of the time. Mr. Mason lived at the station about six months in 1839-40, since which time no missionary from the Board has been resident in the Creek territory.

This has been owing to the state of feeling among a portion of the Creek population, in the neighborhood of Ebenezer, who were embittered against missions by white settlers, and were led in one or two instances to resort to violence, to expel the missionaries from the country. Of late this hostility has appeared to subside, and early the last year Mr. Jones of the Cherokee mission was requested to visit the Creeks, and ascertain the state of the church which had been gathered at Ebenezer, and the encouragements to a renewal of the Creek mission. It will be seen from his letter, which follows, that the church is in a prosperous condition, notwithstanding its comparative destitution of religious teachers; and that probably no serious obstruction will exist to the recommencement of the mission, notwithstanding the present alleged hostility of the Creek Council. Jacob, mentioned below, was ordained to the ministry by Messrs. Kellam and Mason. Several of the Creeks are also said to be preachers, but none are in the employ of the Board. Mr. Davis, whose connexion with the Board ceased in 1839, died in the winter of 1841-2.

**EXTRACT FROM A LETTER OF REV. E. JONES.**

On the 9th Sept. I reached the Creek Nation, and was received in a Christian and friendly manner at the house of a Creek sister, Mrs. Jane Hawkins, more commonly called Jane McIntosh. I learned that the brethren had appointed a "two days meeting," for Saturday and Sabbath, about eighteen miles distant. I attended the meeting, and was received with great affection and joy. They said they had long hoped their Fathers in the east would not utterly forsake them, and that they believed this visit was in answer to prayer.

The religious meetings are conduct-

ed by two black men, both slaves. The oldest, Jacob, is ordained, and has the reputation of a devoted Christian, both in the family to which he belongs and in the country generally. The other, called Jack, is also a steady man, and bears a good character. He is a blacksmith, and is employed as public smith. He and br. Jacob are allowed one day in the week, to support themselves and families in food and clothing. These days they devote to the service of the church, and hire the working of their little corn and potato patches.

I found br. Jack to be a good interpreter, and had the pleasure of ready and free communication with the people through him. I preached several times, with the great satisfaction of being fully understood. Saturday evening and Sabbath morning the church heard the relations of candidates for baptism. Three Creeks and one black were received, and baptized by br. Jacob. One of the Creeks is a chief, and commander of the National Light Horse. He is a man of respectability and influence. The congregations on Saturday night and Sabbath morning and noon were quite large—many of the people came twenty miles or more. And Sabbath night, thirteen miles from the morning meetings, a crowded assembly met in a large house, and gave devout attention to the word. The appearance of things was encouraging in a high degree. There are a considerable number of Creeks and blacks who manifest serious concern for their salvation. The members of the church appear well; but as was to be expected, they need much instruction. They appear exceedingly willing, however, to be taught, and very desirous to know what the Lord would have them to do.

I saw some of their most intelligent men, and conversed with them on the subject of sending missionaries into the nation. The general opinion is, that the Council is opposed to it; though at the last Council an agent from the General Assembly obtained permission to commence an establishment, on condition of preaching only at the station. The missionary has not yet arrived.

I inquired what the feeling would be if br. Bushyhead and myself should visit our brethren and preach in the country. The answer was, there would be no objection at all; and one of the most influential chiefs invited me to visit him in the other district, at some convenient time. Another chief told

me he had not the least objection to the gospel being preached in the nation, though the Council were almost unanimously opposed to it. He said further, that he thought they would soon be obliged to do something in regard to it, for he believed the people would receive the gospel, whether the Council consented or not.

Ardent spirits are entirely prohibited, drunkenness and its stupefying influence, as well as its other baleful fruits, have in a great measure ceased, and the minds of the people have become susceptible to the influence of truths presented to them. And I trust the Spirit of God is preparing their hearts to receive the truth in love.

I think the Board may safely look out for a missionary for the Creeks. If he cannot at once go into the nation, he can come into the Cherokee nation without difficulty, and be ready to embrace the first favorable opportunity to enter the Creek territory. He could visit them in the interval, from here, without molestation. There are also many Creeks and Seminoles scattered through this country, among whom a

missionary could profitably spend a part of his time.

A letter of like cheering intelligence has been received from Mr. Kellam, now laboring at Van Buren, Arkansas. Mr. K. visited the station in July. He states that a revival had been in progress among the Creeks from the commencement of the year, and had spread nearly through the nation. About one hundred had been baptized by Jacob, a large number of whom were young and promising Indians. "Red, white and black attend the meetings. Jake preaches in the morning in English, Jack in the afternoon in Indian, and James Marshall at his own house in the evening; then there are prayer meetings in various parts. At the north fork (Canadian river) a meeting is held almost every night. Some twenty 'doggeries' are shut, we hope forever.

On the Arkansas portion they also have meetings regularly every Wednesday night. Jane McIntosh's son, a young, well-informed Indian, keeps all the records of the church, baptisms, &c. He has written a full history of the church from the time of Mr. Lewis to the present. They beg for missionaries from all quarters."

## Miscellany.

### THE MONTHLY CONCERT.

The importance of the monthly concert of prayer for the conversion of the world must be admitted by all who believe in the efficacy of prayer. No one pretends that it is of divine appointment. Though prayer is so, yet, to meet together on the first Sabbath or first Monday evening in every month for prayer, is not. It is wholly a voluntary and conventional institution. This, however, does not render it less important in its general influence. Perhaps the people of God have done no one thing, in these latter days, the influence of which, in promoting true piety in the earth, is so direct or so vast as the establishment of the monthly missionary prayer meeting. It is a painful consideration that so many churches in which it might be sustained, wholly neglect it. It is but little less so, that when attempted, it so often languishes for want of interest. An inter-

esting monthly concert is deemed a desirable object of difficult attainment. Our design in this article is to consider briefly what is necessary on the part of those who conduct these meetings, whether pastors or others, to secure so important a result.

In the first place, it is indispensable that he who endeavors to communicate at these meetings missionary intelligence, should be familiar with the subject of which he is speaking. It is not enough that he knows the isolated fact which he relates. He needs to know besides the nation among whom the missionaries are laboring, the particular district and town. A knowledge of the locality is essential. Much of the present confusion and consequent want of interest in missions, in the mass of the people, is in consequence of not being able to refer any particular event to its locality. The eye of the mind must see the scene of action; otherwise there is confusion and uncertainty. The relative position of the

missions, their direction and distance from each other, if there be more than one, will not unfrequently lay the foundation of important additional knowledge. He needs also to know the population of the place; whatever is peculiar in the character of the inhabitants; what, and how many dialects are spoken, and to which of them the missionaries are chiefly devoted. The inquiry thus far would be as to the character of the field when the missionary entered it.

The next inquiry should be, what is the present condition of the mission? How many missionaries, and who are they, and what is their particular sphere of duty? It is not necessary that every pastor should know the names of every other pastor in the United States; but it is important that every pastor and every church who are supporting men as missionaries to the heathen, should know whom they are supporting, and the nature of the service they are rendering. And specially true is this of him who would discourse upon the missions. Not only should the names and duties of the missionaries be known, but the present state of advancement of the mission. How many conversions, if any; the number and character of the schools; the attainments of the pupils, the condition of the translations and of other literary productions designed to give to the people a Christian literature. All these may not be kept familiar in detail, but, as a general conception of these would not be difficult, so it would greatly assist one in speaking upon the most simple incidents that might occur.

And in the last place, it is exceedingly important for one who would give profitable missionary intelligence to be thoroughly versed in the *history* of the mission at the station which may be under consideration. Much of the interest felt in the present condition of the mission, arises from its connection with its origin and progress. The mere statement of the naked fact that in and around the cities of Ava and Rangoon, there are a few scattered and feeble native converts, can awaken no such feelings as are produced in the mind of one who can trace back their history, and call to mind the

distressing causes why these few disciples are now left as sheep without a shepherd. He who cannot associate them with the hardships and imprisonments of the early missionaries to Burmah, and with the expulsion of our brethren from the land at a later date, might almost as well not speak at all of their existence. He who should speak of the present ill health and impaired constitution of our esteemed br. Kincaid of Arracan, might almost as well be silent, (for an impaired constitution is not a rare event,) unless he could speak also of his exposures and perils among robbers. It is the union of one event with another, and especially in the relation of cause and effect, which gives to them half their interest.

While all this is indispensable in relation to our own missionary stations, it would greatly enlarge the field of observation and enrich one's discourse, to extend a similar, though it might be a less minute attention to the operations of other societies. The American Baptists are doing only about one thirtieth of what is doing at the present day in the cause of Foreign Missions. From a field twenty-nine times as large as our own, a vast amount of missionary intelligence might be collected. The inquirer who enters this field would return in due time bringing his sheaves with him. The cause is a common one, and we do not well to confine our interest to the labors of our own society, or sect.

This, it may be said, is true; but because true, the more painful to consider, since it is not possible to become thus familiar with the history and condition of missions. Allow us, however, to say in reply to such a statement as this, that nothing can be farther from the fact, at least, so far as our own mission is concerned. If any one will select a single station under the care of this Board, and begin with its annual reports at the date of its origin, and read each till the present time, he will find no difficulty in obtaining a general idea both of its history and present condition; or if he wish to extend his knowledge he will find a full account, both geographical and historical, of each particular mission in the successive



numbers of the Magazine. For example, if he would learn the progress of the gospel among the Cherokee tribe of Indians, would trace up the history of the mission for some twenty years to its present promising condition with more than 1000 Baptist communicants, he has only to select from the index attached to each volume the word *Cherokee*, and in a few hours' attention to the articles there referred to, he will obtain a distinct idea of the successive developments of that mission. His confusion will be removed, and the whole subject become both lucid and interesting. *The information is contained in the Missionary Magazine.* It is not to be found in a single number or journal, we grant ; but it is in all of them, and is so arranged that it may be easily found. There is information in the Missionary Magazine on the subject of the Baptist missions, that can be found nowhere else ; and what is more, never will be found any where else. No digest can give it. Let him, therefore, who is incompetent to speak to edification on the subject of missions, consider these suggestions. Our monthly concerts will never be what they ought, till this missionary periodical is more thoroughly studied.

It is not to be supposed, however, that mere statistical information will render the monthly concert what it ought to be. The object of a missionary prayer meeting is infinitely unlike that of a Lyceum lecture. This ready detail of facts must all be brought to bear upon the *religious* design of the meeting. Though the knowledge may be useful and interesting, yet it is out of place, unless it tends to excite a spirit of prayer. Every thing should be so arranged and so said, as to lead the people to adore God at every fresh token of the divine mercy to the nations of the earth, and to fill the mind with enlarged conceptions of the glory as well as importance of the command, "Go ye into all the world and preach the gospel to every creature." While many pious men meet and pray languidly, because they are ignorant of those deeply interesting facts which the history of missions so abundantly furnishes,

others, better informed, so look upon these facts as to leave the heart unaffected. The central and supreme object of interest in the history of missions, should be their spiritual results. They accomplish their end only when the heathen are won to Christ.

To make these meetings what they are intended, there needs, on the part of those who conduct them, a particular *scriptural preparation*, as well as an extensive acquaintance with the condition of the missions. One of the first things to be done by him who is called to lead these devotional exercises is, to examine the scriptural evidences in favor of the ultimate, universal promulgation of the gospel through the earth. Though few subjects can be more satisfactorily established, yet more believe its truth than can prove it from the word of God. To have these evidences arranged and treasured up in the memory, (which from their brevity can easily be done,) will often enable the speaker to apply different parts of the argument, as occasions call for them, with great effect. There is, under such circumstances, a freshness in the word of God rarely found when used in a formal argument.

Those passages which are intended to prove the final triumphs of the gospel being fixed in the mind, the next step in the preparatory process is, to select and make one's self familiar with those which teach the duty of the church to convey the gospel to the heathen. These will be found to be either direct precepts, or the examples of Christ and his early disciples.

In the last place, there should be at ready command, that class of texts which teach the duty and the encouragement to prayer—specially for the success of missions. A speaker rises to make an address on prayer ; he believes that God is a hearer of prayer, and he says so ; but this is an abstract truth, which to the majority of the pious present, is little else than a truism ; or if he quote scripture in confirmation of the doctrine, the passages selected are as liable to be applicable to one condition of life as another,—to the afflict-

ed believer at home, as to the missionary, who in foreign climes, amid darkness and spiritual death, is sowing broadcast the seeds of divine truth. If Christians are to be excited to pray for the success of missions, they must be made both to see and to feel that God requires them to pray for this specific object, and that concerning it He has made specific promises.

We shall not be understood to imply, that in order to make a missionary prayer meeting interesting, it is enough merely to ring changes on these passages of scripture, however intimately connected they may be with the missionary intelligence presented at the time. Missionary intelligence, in connection with these texts of scripture, become germs of other thoughts, and trains of thoughts, which, in the character of reflections, spring up spontaneously in the mind,—rich both in interest and instruction. A few general principles, illustrated by a few well authenticated facts, are the source of a world of ideas. The copiousness of the stream depends as much on the depth of the fountain as on the breadth of its orifice. Well established principles on the subject of missions, familiarity with the condition of the stations, and deep religious feeling, will enable a speaker to turn every fresh incident to good account. It is under the influence of stirring appeals suggested to the speaker's mind in this manner, that the hearts of Christians are moved, and a spirit of prayer for missions is kept alive in the church. To make a missionary prayer meeting interesting,—to aid Christians in lifting up their hearts to God, preparation is necessary. One does not need to be always *laboriously* preparing. There is a certain attainment that can be made once for all. This, if retained, will give great effect to that succession of events in the progress of missions, which from month to month are spread out before the people.

The attention of our brethren is called to this subject because of its vast importance. The monthly concert of prayer is not only the thermometer of the missionary spirit in a church, but it is one of the

mightiest influences to carry forward the work of evangelizing the world. There, more than any where else, sympathy for the degraded and perishing heathen is awakened,—there a large amount of the money for the support of missions is contributed,—there new missionaries are called of God to the work, and above all, is offered that prayer in answer to which the windows of heaven are opened. A praying church has power with God. Paul may plant and Apollos may water, but God must give the increase. We may contribute our money; our brethren and sisters may leave the endearments of home and country, and exhaust mind and life itself in heathen lands, but all will be in vain unless God add the renovating influences of his spirit. The seed sown must be quickened. These gracious influences are the gift of God through Jesus Christ; but they are also in answer to the prayers of his people.

Let him, then, who assumes the responsibility of conducting missionary prayer meetings, remember that it is a solemn responsibility. Consequences are depending on the manner in which it shall be conducted, which eternity alone can disclose or estimate. One good monthly concert is an accumulation of moral power. One poor one enfeebles Zion, robs the church and the heathen world of saving influences. For if the salt has lost its savor, wherewith shall it be salted? Let the minister, or whoever he may be that conducts the meeting, as he comes to this service, as he enters the room of prayer, fix in mind who are to be affected by the duties in which he is about to engage. There is a Board of Missionary Managers who need divine guidance in duties the most responsible and questions often the most perplexing. A slumbering and worldly church is to be awakened by the spirit of God, that they may consider and appreciate their duty to Christ and to the heathen. A multitude of missionaries are needed, some of whom, as young Christians, are yet to receive their first impressions of duty,—others are weeping before

God and asking for light from above. Missionaries in the field need great grace,—they need both wisdom and consolation. Solitary and faint, they often need that an angel come and strengthen them. Finally, prayer is to be made for the spiritual illumination and final salvation of our benighted brethren in pagan lands, who are without hope and without God. The monthly concert is indeed to him who realizes these things, a solemn place. It is holy ground. It is the place of intercession. “Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as in heaven.”

#### THE MARTYR OF ERROMANGA,

*Or a brief Analysis of the Character of the Rev. John Williams, Missionary to Polynesia.*

The tragic death of the Rev. John Williams, missionary of the London Missionary Society, in the autumn of 1839, at the Island of Erromanga, one of the New Hebrides, is, doubtless, familiar to most of our readers. Mr. Williams, after having been for many years an active missionary in the Polynesian Islands, returned to England, where a missionary ship, the *Camden*, was fitted out for the exclusive use of the missionaries. In this, Mr. W. visited some of the most uncivilized islands of the seas, for the purpose of leaving teachers, native Christians of the other islands, and was, ordinarily, received with good will; but not always. Among others, he visited Erromanga, a little island with an “iron-bound coast, without the least appearance of culture;” the people “wild in their appearance, and exceedingly shy.” Their natural ferocity seems, also, to have been increased on this occasion, by having had some of their number killed by the crew of a European ship, which had visited their island several years before. On the attempt of Mr. Williams and his party to land, the natives showed hostility; but, finally, several were encouraged to go on shore, among whom were Mr. Williams

and Mr. Harris, a fellow missionary. Both of these were murdered. Pursued by a party of natives armed with spears, clubs, bows and arrows, they ran for the boat, and the beach being stony and steep, Mr. Williams “fell backward and a native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body.” The children threw stones at the dead body.

Mr. Williams was an eminent missionary. His talents peculiarly fitted him to be a pioneer. His history is a remarkable example of the power of the religious principle under the guidance of good sense, acting upon a mind by nature not superior to or different from thousands of others. Genius or miracles would add but little to the results of common talents similarly consecrated.

The following is an abstract of an analysis of Mr. Williams’s character, drawn by the Rev. John Campbell, D. D., in a work entitled the *Martyr of Erromanga, or the Philosophy of Missions*.

There was something strikingly peculiar in the aspect of Mr. Williams. Having been once seen, he was ever after easily recognized; and you could instantly point him out, at a distance, among ten thousand men. The countenance, altogether, was one of uncommon benignity; it had all the serenity of the finest summer’s eve, shaded with a slight expression of sadness. The eye was soft and lustrous; it sparkled from beneath his dark brows, distinctly bespeaking the benevolence that glowed within. While there was nothing in his face highly expressive of either intelligence or feeling, every feature evinced simplicity of character, tranquillity of heart, and honesty of purpose. The entire visage, in fact, was so deeply stamped with the impress of good nature and good will, as to inspire every beholder with immediate confidence.

Though Dr. Campbell deemed Mr. Williams a man of genius, yet, “of genius wholly mechanical.” Common sense was his great and distinguishing quality. We suppose it is meant, that Mr. W. had neither fancy nor enthusiasm, but that he

viewed every thing around him in the relation of means and ends ; that his heart was ever suggesting enterprizes of benevolence, and his ceaseless inquiry was how they could be achieved. Though he had spent the best of his days remote from the influence of highly cultivated society and literary institutions, always surrounded by his inferiors, and most of the time by uncultivated natives, yet he became a great man.

His faculty of analysis was greatly inferior to his faculty of combination. In the former, he was very deficient, and still more deficient in the power of generalization. This was very obvious in his sermons and in his speeches. His great excellence consisted in detail,—a quality in which he was seldom equalled. Generalization is the leading attribute of the true philosopher ; detail, of the popular orator. An illustration of these points is supplied in Dr. Philip and Mr. Williams. Dr. Philip is, in my view, by far the most philosophic missionary at this moment in the field. Mr. Williams, in his time, was the most interesting narrator of facts. The province of one was reason, that of the other, observation. This is full of interest to the multitude ; that engages the reflecting minority. The liberator of the Hotentots, like the immortal Burke,

“ Who, too deep for his hearers, still went on refining,  
And thought of convincing while they thought of dining ;”

frequently talks an assembly of shallow men into marked and ill-mannered impatience, while discoursing with a depth of thought, a compass of view and a force of argument, that would suffice to interest, enlighten and convince an assembly of philosophers or a congress of statesmen. The Great Light of Polynesia, on the contrary, with his simple facts, touching tales, and tragic scenes, could keep the same people, and people of all sorts, for hours together and for days in succession, riveted and charmed as if by enchantment. I have heard no man who, in my humble opinion, even approaches Dr. Philip for sublimity and glorious conceptions of the philosophy of missions ; and Mr. Williams as far outstripped all his contemporaries in narrating the details of their history.

Notwithstanding his want of imagination, Mr. Williams occasionally painted the scenery and society of the South Seas with great, though literal effect. Without having the poet's eye, which Mr. Moffat so eminently possesses, he was often not in-

ferior to that remarkable man in the felicity of his portraits. Mr. Moffat sees every thing through the medium of the imagination ; and genius stands by ready to robe his perceptions in the most beautiful attire. The sovereignty of his spirit is immediately confessed by his hearers ; and in despite of a very defective manner, and a most barbarous elocution, made up of the worst Scottish dialect, disguised in divers African intonations, he reigns supreme in every audience, whether metropolitan or provincial.

The spoken language of Mr. Williams, like his mind and person, was simple, but strong,—rough, but manly. He was wholly destitute of the arts of eloquence. He was utterly regardless what men thought or said of himself. If they would but hear his statement of the work of God among the heathen, he asked no more. Never was there in a pulpit or upon a platform, a more entire absence of every symptom of vanity, a more complete neglect of the arts of popularity. Intent only on his Master's honor, and utterly heedless of personal considerations, he became wholly engrossed with his subject. A great critic has truly said the rhetoric of Fox was his logic ; and it may with equal truth be affirmed, that the eloquence of Williams was his facts. With these, both in England and in Scotland, he wrought his wonders. He told such tales as no man ever told before. He spoke as a messenger from a fairy land,—a land which exhibited a combination of all that is beautiful in nature, with all that is barbarous in man.

To utterance and manner, he owed as little as to diction ; his delivery was heavy and his voice monotonous ; his air tame, and his action stiff and awkward. Never was public speaker more thoroughly divested of every thing meretricious, or more devoid even of legitimate ornament. Every passage and every sentence bore the deep and indelible impress of pure truth and unsophisticated nature. The leading feature of every effort was *business* !

The *simplicity* of Mr. Williams lay at the foundation of his noble character. His greatness was altogether moral ; in point of intellectual powers, we have seen he was a very ordinary man ; respectable, but nothing more. It is probable that many who have not had sufficient means of judging, or who have not turned their attention to the point, may think I have underestimated our friend. They will consider the elements here set forth, as insufficient to form the basis of so much excellence. Now herein lies the mystery. Here is the real source of that glory. The practical

value of his history arises from the fact, that his was a race in which all may run, and in which all who run will infallibly gain a prize.

*Magnanimity* was a leading feature in the character of Mr. Williams, constituting its moral foundation. This quality, as the word imports, consists in a certain largeness of heart, an elevation of soul, in contradistinction to whatever is little and narrow, pitiful and mean. The magnanimity of Williams, philosophically speaking, was the real cause of his amazing success in dealing with mankind. He easily believed that what he was ready to do for others, they would not refuse to do for him. This noble feeling prompted what to little souls seemed his extravagances. It led him to believe that the Christians of England would provide him with a ship, and they gave it! It inspired him with confidence to ask the corporation of London for money to promote his object, and they bestowed it. It prompted his application to many of the nobles of England to aid him in his work of missions, and they did it. The measure of his expectations and demands was taken from his own heart, which, in this matter, never misled him.

*Philanthropy* was a marked feature in the character of Mr. Williams. This quality, which signifies the love of man, is one of the choicest ornaments of our nature. It is the basis of all true and lasting glory. Although it never exists in perfection, except in union with the love of God; yet so essential is it to men's notion of a superior human character, that the ancients set great store by it, as a chief moral virtue. The utmost stretch of heathen philosophy, however, properly speaking, is not philanthropy at all. So far as man is concerned, it is the love of a small part to the exclusion of the mighty remainder. The patriotism of Cicero was a poor, a selfish, and a groveling passion, as compared with the philanthropy of Williams. The missionary's ruling passion was the love of man, in the largest acceptation of the term, without respect to color, elime, or language. It was comprehensive of all the interests of humanity. It comprehended not only all men through all time, but through eternity. This is true philanthropy. It is co-extensive at once with the wants and duration of human nature. O how narrow, carnal and creeping is philosophical philanthropy, as compared with that of the Christian missionary. The philanthropy of Williams cost him in the outset much that men hold dear; and in the end even life itself. The amount of his sacrifice, when he embarked for the South Seas, cannot easily be estimated.

He began by freely giving up all the prospective gains of trade; he next became a voluntary exile from his native country, the land of his fathers' sepulchres, the glory of kingdoms; he then tore himself from the endeared society of all his kindred, with little probability of seeing them again in this world. Then he deliberately stepped beyond the pale of civilization to mingle with savage hordes; he, lastly, exchanged the ten thousand earthly comforts, and all the religious privileges of an enlightened and polished nation, for the destitute barbarity of naked men.

But this was only the beginning of sacrifice. How did the enterprise proceed? He encountered the perils of the mighty deep, and on reaching Polynesia, entered on a series of self-denying labors, unexampled in difficulties, dangers and discouragements. Nor were his sufferings purely personal; he was not alone; there was a second, dearer than the first, in all of whose afflictions he was afflicted. Behold the devoted pair far away upon an isle of the Southern Ocean, without father, mother, sister or friend, to aid, to soothe or cheer, amid all the sorrows and solitudes of life.

Then what was his condition for a season in relation to the savage society around him? His labors were unsolicited; his presence was unwelcome; his endeavors at good were thankless, and he was hourly liable to be expelled and in daily peril of his life! But the thoughts of man cannot be confined to the present moment, he must be looking forward and endeavoring to pierce into the dread future. As a man, a father and a husband, what did that future present to John Williams? Things of fearful import; things full of trial to the tender heart. He might, at any hour, in those remote and barbarous isles, leave his wife a widow and his children orphans, without stay or hope but in their father's God. He might, any year, be constrained to return to his native land, broken in health and useless for action, to pine and die, despised by the world, and by the church neglected and forgotten. These, and such as these, were among his prospects! This was part of the price he paid for his philanthropy! Oh! how few think as they ought to think of the claims of the Christian missionary! Consider it, ye idle well-wishers to your race!

The character of Mr. Williams's piety, as given by Dr. Campbell, was truly *scriptural*, and might be summed up in one sentence: The joy of the Lord was his strength.

*Liberality of spirit* was another marked feature in the character of Mr. Williams. He had learned to love the principles of his own sect, without hating his brethren of other denominations.

Mr. Williams was also distinguished for *mechanical ingenuity*. He was highly endowed with the faculty of invention, and would have attained distinction had he devoted himself to the improved application of mechanical powers. The exercise of his genius in this direction was one of the sources of his amazing success in the missionary field. Magic and miracles would not have stood him in half the stead of his skill in the useful arts. His exhibitions in this way spoke to the senses of the savages, who stood in dumb amazement and confessed the white man's superiority.\*

Another strongly marked characteristic was a *spirit of adventure*. His undaunted soul bore him through a multitude of difficulties, which would have deterred most men. Yet, with all his courage, he was far from being rash. Prudence regulated every movement of his life; and till the fatal hour of his martyrdom on the ruthless shores of Erromanga, we see, upon all occasions, one uniform course of manly courage combined with undeviating discretion. He was in his element when searching for a new island, or prosecuting some discovery in science or in human nature. He dwelt in conversation, as well as in his volume, with great delight upon the facts of the history of those islands of which he was the first European discoverer. Cook himself did not go forth with greater zeal to extend the boundaries of geographical knowledge.

*Diligent perseverance* in whatever he undertook was another prominent feature in his character. He was emphatically what is termed "a plodder." His genius had none of that waywardness, caprice, and instability, which so often prove the ruin of the most gifted men. He had no idea of exemption from the settled condition of human excellence—namely, incessant toil. He hoped every thing from labor, under the guidance of heaven; without it—nothing. He was equally superior to weariness and to negligence. Industry was the usual element he breathed in; he could not be idle, neither could he be in a bustle. Had he been escaping from a sinking ship or a burning house, he would have proceeded with deliberation.

Mr. Williams did not know he was a genius till the people of England told him;

and even then, he was not quite clear about it. He believed that what he did was practicable by every one who would bestow the necessary effort.

Such is the *substance* of Dr. Campbell's description of the character of Rev. John Williams, whom he justly designates the Light of Polynesia. He was a great and good man, raised up of God to carry the blessings of the gospel to the isles of the sea. He was constrained to go on his mission by the strongest impulses of natural benevolence, purified and made still stronger by the love of Christ. May his example inspire many a youthful missionary with a kindred spirit.

#### SHORT SERMON.—NO. I.

*For the people had a mind to work.*

Neh. iv., 6.

If any one desires to know how a great work is to be accomplished under multiplied discouragements, let him read attentively the book of Nehemiah. Here was a comparatively small number of Jews, they were poor, they had just completed a toilsome journey, and found themselves in the midst of the ruins of Jerusalem; the wall of the city was broken down, their houses were uninhabitable, and they were environed by implacable, vindictive, and treacherous enemies. They were commanded by the prophet in the name of the Lord to rebuild the wall and repair the city. They commenced the work, and in the incredibly short space of fifty-two days accomplished it. In so short a time was their condition changed from that of outcasts, at the mercy of every assailant, to that of citizens of a town begirt with an impregnable fortress.

How was all this done? Did God work a miracle as when the walls of Jericho were thrown down? Did he discomfit their enemies by a storm of hail as in the battle of Beth Horon? No, far from it. The whole cause of this success is explained in my text. "*The people had a mind to work.*"

I. I shall inquire what is meant by the *people*.

\* Mr. Williams had been bred a blacksmith.

Does it mean merely the high priests? No. They could not have built the wall. Does it mean the priests and Levites? They alone could not have set up a single gate. Did the people meet and elect a building committee, and then saunter about to see what they were doing and find fault with them because they did not do it fast enough? Does it mean the people, excluding the high priests, and priests, and nobles? No. Without direction and concert the people would have labored in vain; and, indeed, unless the example had been set by the *priests* and *nobles*, they would, probably, have sunk down in despair. Who then were the *people* mentioned in the text?

I answer, they were the *whole people* of the Jews in Jerusalem, of every rank, of every class, of every occupation. Nobles and commoners, priests and laymen, men of every tribe, without distinction, devoted themselves to this service. No calling could prosper until this work was done, and, therefore, every one merged his individual interests in the public weal. The high priests and the priests set the first example, and all the rest followed it. The men of every tribe and city had each his appropriate work. The "goldsmiths," and "apothecaries," and "merchants," were seen working at the wall like stone masons. Shallum, "the ruler of half of Jerusalem," claimed no exemption on account of his office, but labored with his fellow-citizens; and what is to the praise of his family, even his "*daughters*" were seen toiling by his side. In a word, the whole strength of the whole people was put forth to this service, and the ruins were soon cleared away and the wall began to rise. There was but one exception in this general effort,—the "nobles of Tekoa put not their necks to the work of the Lord." Who these noble Tekoites were, I know not. I can, however, easily imagine their looks as they sauntered about the city prophesying evil, and telling a worker here that it was all of no use, and then suggesting to another that it was merely a speculation of Nehemiah for the

purpose of elevating himself and enriching his family. When the work was all done, I wonder how they felt when they looked an honest Jew in the face. But we must not delay our hearers by speaking of them. They are worth neither breath nor time. I proceed to remark,

## II. The people *had a mind*.

They were in earnest. They determined that, God helping them, the thing should be done. No matter at what cost, *it must be done*. The command of God had gone forth. The promise of God had been pledged. The movements of Providence showed that this was the time for action. The reward was glorious, their nation was to be gathered home again. The temple was to be erected and the daily sacrifice to be offered. They felt that all labor was worthily bestowed, and whether it cost money or personal sacrifice, nothing was too good to be bestowed in such a cause.

*They had the same mind*. They each labored at his separate portion of the wall, but they all labored *at the wall*. Every one honored every other one who put his whole soul honestly into the work. The great object to be attained made every opposing object contemptible. Hence there was no time spent in recrimination. No one stood in the way of any other one. No one wished himself doing any thing else than the work before him. Thus no labor was lost, and the work was done, and well done, in the shortest possible time. But I remark,

## III. The people *had a mind to work*.

### 1. They had no time to dispute.

Sanballat sent them a most insulting message, and seeing them so busy, asked them if they were going to finish it up in a day? Tobiah laughed at their wall, and told them that after it was done a fox would break it down by running over it. They did not stop to argue, but merely offered a prayer to God and went on with their work. "So we builded the wall."

### 2. They had no time to fight.

When their enemies could not arrest the progress of the work by abuse, they became, as might be expected, "very

wroth." Nothing makes men so angry as to find their abuse thrown away. They determined to arrest the work by violence. But the Jews were not to be driven away in this manner. They knew that they were right, and they were determined to go on. They made every preparation to resist aggression. They offered violence to no one. But they *kept on with the work*. "Every one with one of his hands wrought in the work, and with the other hand held a weapon."

3. They had no time for play.

When abuse would not do, Sanballat sent a very polite message, saying, come and let us meet together in one of the villages in the plain of Ono. But Nehemiah answered, "I am doing a *great work*, so that I cannot come down. Why *should the work cease* whilst I leave it to come down to you?" They still *kept on working*.

4. They had no time to refute malicious reports.

Sanballat sent to accuse Nehemiah of treason and of the attempt to make himself king in Jerusalem. Nehemiah took no pains to disprove it, but merely answered, "*There are no such things as thou sayest; but thou feignest them out of thine own heart.*" He again offered a prayer and *went on with his work*.

5. They were too much in earnest to be afraid.

Shemaiah informed Nehemiah that his life was in danger, and he had better by night shut himself up in the temple. Nehemiah scorned the proposition in the noble words, "Should such a man as I flee?" "Who is there that, being as I am, would go into the temple to save his life? I will not go in." He *valued the cause more than life*.

6. The people had a mind to work. They preferred this work to every other, and hence nothing could either allure or deter them from it. They all determined that nothing in their power should be withheld, and this was the secret of their power.

7. They wrought without ceasing.

They were found at the wall when the sun arose. The stars shone out from the blue firmament of Judea before they retired. They had no holy days. They did not work hard for a week and then rest for a month. They wrought one and all, with one mind, and they wrought without cessation until the evening of the fifty-second day, when the work was done, and the place of their fathers' sepulchres was again a city.

The applications of this subject are various; one must suffice.

The Christian church has a great work to do. Christ has commanded her to perform it. He has promised her success. She can do it with the aid of his Spirit. But she must use her own powers. She must not wait for miracles. But in order that it may be done,

1. *The whole church*, ministers and laymen, rich and poor, young and old, parents and children, men and women, must put forth their hands in good earnest to the work. Our churches contain far too large a portion of Tekoite noblemen; "who put not their necks to the work of their Lord." How will these Tekoites meet their Lord when he shall come to reckon with them? Reader! do you belong to this class?

2. The whole church must have a *mind* in this matter. They must understand it, and meditate upon it, and fill their hearts with the glowing conceptions which it unfolds. The lukewarm must become interested, the interested must become enthusiastic; the whole church, strong in faith, must go forth as one man, determined to subdue the world to Christ or sacrifice every thing in the attempt. So soon as this feeling pervades Christian brethren, every discordant feeling will be allayed, and they will be one, and the world will believe that our religion is from heaven.

3. The whole church must have a *mind to work*. They have no time to quarrel, or dispute, or turn aside to extinguish envy or silence slander; their love of the work must overcome every other



feeling. Come what will, prosperity or adversity, open enemies or treacherous friends, studied insult or threatened violence, it matters not what, the *work must go on*. When this spirit shall have been poured out upon the church, it will not be long before we shall hear the trumpet of the seventh angel, saying, Salvation, and honor, and glory, for the kingdoms of this world have become the kingdoms of our Lord and of his Christ,—and he shall reign forever and ever. Amen.

The following is the amount of moneys contributed to the treasury of the A. B. B. F. M., by the different States, &c., for the last seven years. These differences, as will be obvious to all, arise from various causes,—from the number of contributors, their ability, and their vicinity to, or distance from, the central points of the Society's home operations.

	1835	1836	1837	Av. per an. for 3 preced. yrs.	1838	1839	1840	1841	Av. per an. for 4 preced. yrs.
Maine,	1601	2033	1214	1616	1900	3155	1513	1026	2051
New Hampshire,	501	400	529	477	867	718	1014	454	763
Vermont,	345	900	186	477	511	1595	836	541	811
Massachusetts,	4307	6636	5193	5379	10,033	5558	3328	11,800	10,009
Rhode Island,	544	523	606	558	1422	008	1227	2256	1096
Connecticut,	47	217	1686	65	2401	2239	2294	3018	2212
New York,	9731	7503	10,936	9390	12,104	14,251	16,061	14,118	14,205
New Jersey,	315	368	362	348	940	2028	1551	2154	1618
Pennsylvania,	2100	1388	1830	1772	1759	2430	2717	3337	2576
Delaware,						40	81	37	40
Maryland,	124	110	486	240	558	500	1025	176	567
District of Columbia,	164	5	369	179	370	106	050	100	367
Virginia,	4398	6588	1524	4170	4102	5719	2691	2615	4297
North Carolina,	362	429	46	259	331	596	52	300	245
South Carolina,	4835	2704	2489	3342	3359	3244	1618	1275	2454
Georgia,	3265	5252	5113	4545	3478	7099	3626	3492	4424
Alabama,	137	2773	925	1278	979	384	1346	877	896
Mississippi,		320	121	147		6	30	355	98
Louisiana,	100			33			1	117	30
Arkansas,									
Tennessee,		50		17	216	60	250	21	137
Kentucky,	10	3	296	103	261	664	1032	260	554
Ohio,	1500	1293	603	1132	1096	609	1173	849	932
Indiana,	58		923	327	47	10	200	165	105
Illinois,	89	162	270	174	1340	219	234	406	550
Missouri,						7	147		38
Michigan,	20	35	21	25	43	69	6	160	69
Florida,								94	24
Iowa Territory,							2	11	3
Wisconsin Territory,							1		
Canada,	20		35	18	9	16	47	19	23
Nova Scotia,	225	45	100	123	116	110	74		75
New Brunswick,	19		100	40	12	67		50	32

#### REASONING OF A LEARNED HINDU.

The report of the B. M. S. of London, speaks of the labors of the missionaries in Northern India, as producing a great *indirect* influence, by enlightening the general mind and overturning Hindu superstitions. Especially is this influence exerted on the rising generation. The following illustration is given. "At what pains," said a learned Hindu, who had opposed the gospel for many years, "at what pains the gentleman has been, who executed this great

work!" (the Sanscrit Testament which Mr. Thompson, of Delhi, had given him.) "But why?"—"For the conversion of souls," said Mr. T. "This is *your* understanding of things," he replied, "but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them again. They die, and perhaps, have not been changed in their minds by your books; *but the books do not; their children come to the posses—*

sion of them ; and they argue thus :— Our fathers accepted these books, and kept them till death, there must be something good in them ; our fathers, perhaps, intended we should read those books, and

we will read them.” “ Thus,” continued he, “ by long, patience you secure the changing of the minds of the children of those who take your books, though their minds are not changed ! ”

## American Baptist Board of Foreign Missions.

### Intelligence from the Missions.

GERMANY.—Our latest published accounts from Hamburg church are to be found in the July Magazine, 1842, under date of May 27, soon after the extensive conflagration in that city. A few weeks before the fire occurred, Mr. Oncken had hired a large warehouse, for religious purposes ; and finding that many of the sufferers were houseless, offered a part of the building to the city authorities for their accommodation. The offer was accepted, and more than seventy persons were comfortably lodged and boarded in the 1st and 3d stories, leaving the 2d to be used as a place of worship. Some of the inmates were thus led to attend the religious services of the church, and all were supplied with the word of God. The following notices are from a letter of Mr. Oncken, dated Aug. 26, 1842.

### Increase of the church at Hamburg— Banishment of a tract distributor.

Our new place for prayer, though destitute of every thing that could please the eye, has been to us a “ Bethel,” and “ the gate of heaven.” Jehovah has honored it with his adorable presence ; his fire has descended upon us—the fire of his grace, to purify his saints and to kindle a flame of love in the hearts of sinners. Precious souls have been won for Jesus, and rescued from everlasting flames. Our success has been greater than at any previous time ; twenty-five new members have been added to us since the fire in May last.

The attendance has been and still is most encouraging ; we have, generally, on Sabbath evening, about 300 hearers. My heart is filled with astonishment, love and adoration. How great are the works of our God ! but, alas ! the brutish man considers them not. And yet we are not satisfied ; we look forward to still greater things ; and we inscribe anew on our banner, “ *forwärts* ” (onward).

The succeeding extract is of a widely different character, and is published that the churches may know how little religious liberty has yet been won in Hamburg, and what the claims of our persecuted brethren to our “ continual remembrance ” and sympathy.

One of our brethren, a native of Hessa, has been at my house for a parcel of tracts, which he intended to distribute at St. Pauli, that part of the Hamburg territory without the gates, between Hamburg and Altona. Houses of ill-fame abound there, and many a brave American and British seaman has found, to his bitter experience, that the places into which they had been allured, were the gates of hell. Our friend had hardly commenced his distribution, when a rude hand laid hold of his collar and conducted him to a neighboring dram-shop, where his name, &c., was put down. On the following day he received a summons to appear before the senator under whose jurisdiction St. Pauli stands, and after waiting for some hours like a culprit, he was ushered into the presence of this gentleman. The man who had arrested him testified against our friend to the best of his ability, and when he attempted to reply, he was not only commanded to hold his peace, but even threatened that his mouth would be silenced. Our friend did not receive his sentence at this bar, but was sent to senator B——, at the head of the police. He was kept here waiting several hours, and was cast into prison along with thieves without any further examination, and detained for the night. Next morning he was again escorted to the police office, when the senator sentenced him to *twelve months banishment* from Hamburg and its territory. We may know from this, to whom we must attribute the peace we at present enjoy. We can sing with Luther : “ *Eine feste burg ist unser Gott.* ” \*

The distribution of tracts continues to be carried forward zealously. More than 130,000 copies had been circulated since the beginning of the year. The appointment of Enoch Swee, in May, as colporteur for Norway, has been mentioned. “ His appointment took place just at the time when the *Storting*, or Norwegian parliament, passed a law by which all religious assemblies are tolerated.” Adolph Mønster, of Copenhagen, has also been recognised as a missionary of the Board.

\* A strong city is our God.

**GREECE.**—Our last advices from the Greek Mission are by letter of Mr. Buel, dated Malta, Nov. 14, 1842. The sickness of Mr. Love continued, and his last attack, on the 1st of November, had been more severe, and in some respects more alarming, than any previous one. He had at length become convinced of the necessity of an immediate change of climate, and would, probably, leave for this country *via* Malta in the course of a few weeks. Other intelligence from Corfu is of a more cheering character. Mrs. Dickson received an addition to her school, on the 1st of November, of nineteen scholars, fourteen of whom are Jewish girls, and a part of the remainder Greeks. An English soldier was baptized Oct. 23. At Malta, a young Maltese has requested baptism of Mr. Buel. "He seems to be rigidly conscientious in his opinions on religious subjects, and does not shrink from persecution, of which he has had a large share."

**WEST AFRICA.**—Mr. Clarke, writing from Edina, Oct. 17, says, "During the rainy season, which is now closing, I have confined myself almost entirely to the school, and the preparation of books. We have printed two small books in the Bassa language, and have two others ready for the press, the Child's Book on the Soul, and a small catechism. During the dry season I expect to spend more time in preaching among the natives. A large field is opening all around us. We have no doubt it would be a fruitful one, if it were properly cultivated. But we cannot perform the duties which we are obliged to perform, much longer, without help. Mrs. Clarke's constitution is nearly broken down, not by sickness, but by excessive care and labor." "But the Lord has dealt kindly with us. Our schools are in a prosperous state. Our Sunday school has about eighty scholars, and promises much. These attend our Sunday morning worship, and most of them our reading schools and prayer meetings during the week. But we need teachers in the school very much. We most earnestly pray our Heavenly Father, and entreat the Board, to have compassion on us and poor Africa."

**CHEROKEES.**—The following notices from a letter of Mr. Jones, are of an earlier date than the extracts in our last number, but relate to the church at Delaware town, formerly Valley Towns church.

Last year this church erected a hewed log house for worship, thirty feet by thirty. The congregation and members have been constantly increasing during the year, and they have added to the house thirty feet

more; making it sixty feet by thirty. It is filled with hewed log seats, but not floored. Flooring boards being very expensive, and money very scarce, it will take them some time to finish it. They had eight cabins erected for the accommodation of strangers during the meeting, besides brother Oganaya's house, which was all devoted to the same use. They had made ample and comfortable provision for the accommodation of several hundred people.

On Thursday evening, Aug. 25, a considerable number of people had collected, and the native brethren commenced preaching. I was, myself, too much fatigued to preach, having come from home, forty miles, through the hot sun.

Friday morning, at sunrise, meeting for prayer and expounding the scriptures; after breakfast, public exercises. In the forenoon, the Rev. D. S. Butrick, of the Mission of the American Board, preached an excellent sermon, on the divine character, which was listened to with serious and devout attention. The exercises continued, with short intervals, till about eight o'clock at night.

Saturday was devoted to prayer, preaching, and hearing the relations of candidates for baptism.

Sabbath day, Aug. 28, the congregation was very large and solemn. Ten Cherokees—three males and seven females—were baptized in the presence of a vast concourse of people, who gave solemn attention. The sacrament of the Lord's supper was then administered to a large number of baptized believers, who, a very few years ago, were in the darkness of heathenism.

After an interval, for refreshment, the nature of missionary operations was laid before the church, and the propriety, of their affectionate coöperation in aid of the Baptist Board, suggested. It was unanimously resolved that a society should be formed, whose object it should be to aid the Baptist Board of Foreign Missions in sending the gospel to all the families of the earth. A considerable number immediately enrolled their names as subscribers; but money being scarce, and most of them poor, few could pay down their contribution. The plan of quarterly payment was agreed upon. Most of them will have to work for the money to pay their subscriptions.

Monday, about noon, the meeting was closed. All appeared to be refreshed, and encouraged to labor more diligently in the cause of our adorable Redeemer. There was evident improvement in the deportment of the congregation, as well as in the

seriousness and devotion of the church members.

### Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Sept. 18, 1841.—*G. S. Comstock*, June 3, 1842.—*E. Kincaid*, j. March 9—April 19, May 25, July 2.—*L. Stilson*, June 6, 24.

ASSAM.—*C. Barker*, May 16.—*M. Bronson*, j. Feb. 12—March 9, May 7, 17.—*N. Brown*, June 17, July 12.

CHINA.—*W. Dean*, Feb. 14, 22, June 20, July 13.—*I. J. Roberts*, April 23, July 1, 11, 25.—*J. L. Shuck*, June 17.—*China Mission*, July 15.

BURMAH.—*C. Bennett*, April 9, July 23, Aug. 9 (2).—*D. L. Brayton*, Dec. 30, 1841, (2), May 23, 1842.—*J. H. Chandler*, Feb. 2, June 23, July 23—Aug. 8, 25.—*J. M. Haswell*, Jan. 1, Aug. 26.—*H. Howard*, Feb. 9, June 23, Aug. 27.—*L. Ingalls*, Dec. 30, 1841, j. Feb. 1842, March 31, April 1, July 1, 11.—*A. Judson*, June 23 (2).—*F. Mason*, j. Dec. 1841—Jan. 1842, Dec. 17, April 4, 11, June 18, 20, 23, July 23.—*Maukman Mission*, June 27, Aug. 26, 27.—*S. M. Osgood*, May 27, June 27, Aug. 24.—*T. Simons*, May 27.—*E. A. Stevens*, Feb. 2, May 23, 26.—*Tucuy Mission*, June 20, Sept. 26.—*J. H. Vinton*, Jan. 7, June 27, Aug. 26.—*J. Wade*, March 4, 8.

TELEOOOOS.—*S. S. Day*, March, Aug. 13.

WEST AFRICA.—*I. Clarke*, Oct. 17.

FRANCE.—*E. Willard*, Aug. 19, Nov. 2.

GREECE.—*R. F. Buel*, Sept. 19, Nov. 14.—*H. E. Dickson*, May 20.

GERMANY.—*G. W. Lehmann*, July 16.

SHAWANOES.—*J. G. Pratt*, Oct. 8.

CHEROKEES.—*E. Jones*, Sept. 23, 30, Nov. 3 (2), 11, 14.

OJIBWAS.—*A. Bingham*, Oct. 12, Nov. 27, 30.—*J. D. Cameron*, Nov. 30.—*Miss H. H. Morse*, Oct. 20.

### Donations.

FROM DEC. 1, 1842, TO JANUARY 1, 1843.

#### Maine.

Calais Village Bap. Fem. For. Miss. Soc., *Mrs. Hannah D. Smith* tr., 15,00  
do. do. Bap. ch., mon. con., 15,00  
per *Samuel H. Green*, 30,00  
Mariaville and Waltham Bap. ch., per *Rev. James Gilpatrick*, 7,00  
Saco River Bap. Assoc., *James H. Peirce* tr., per *John Tabor*,  
Contributed at the Assoc. 4,65  
Limerick Bap. ch. 1,74  
Kennebunk Port do. do. 8,00  
Parsonsfield do. do. 9,61  
Saco do. do. 27,00  
Waterborough do. do. 26,00

77,00

Camden Bap. Fem. For. Miss. Soc., *Mrs. Rhoda Bass* tr., 16,96  
do. Juv. Miss. Soc. of Sab. School, per *Winthrop O. Thomas*, superintendent, 2,04  
per *Hiram Bass*, 19,00

133,00

#### New Hampshire.

Bedford, *Rev. Horace Eaton*, 1,00

#### Massachusetts.

Newton, 1st Bap. ch., per *Rev. S. F. Smith*, 58,00

do. Institution, mon. con. for Dec., per *O. W. Briggs*, 5,25  
Princeton, a friend to missions 20,00  
Boston, a lady, per *George B. Peck*, 1,00  
do., Federal St. ch., mon. con., per *Elijah Mears*, 4,40  
do. Baldwin Place ch., mon. con., towards support of brethren *Mænster*, (with a gold ring,) per *Thomas Shaw*, 15,02  
*Mrs. Nancy Kennard*, "a death-bed gift," per *Rev. Baron Stow*, 5,00

20,02

Kingston Fem. Miss. Soc., *Miss M. Darling* tr., per *Rev. Thos. E. Keely*, 30,55

Worcester Juv. Miss. Soc. 25,00

do., *Isaac Davis*, to educate a heathen boy, 25,00

per *Joseph Converse*, 50,00

Springfield Bap. ch., Jubilee collection, per *Rev. H. Richards*, 15,27

North Randolph, Fem. Miss. Soc. of 1st Bap. ch., *Mrs. G. S. Peabody* tr., per *S. H. Peabody*, 9,06

213,55

#### Rhode Island.

Providence, a lady of 1st Bap. ch., towards support of brethren *Mænster*, 10,00

Rhode Island Bap. State Convention, *V. J. Bates* tr.,

Warwick and Coventry Bap. ch., as follows,

*Stamford Durfee* 5,00

*Mrs. Ann Titus* 5,00

*Mrs. Ira Stilman* 5,00

15,00

Pawtucket Bap. ch., Jub. col., per *Rev. W. Brown*, 2,58

Wickford, 1st Bap. ch., Jubilee col., per *Rev. James R. Stone*, 27,00

Warren Bap. ch., *John Hail* tr.,

Jubilee collect. 26,28

Three mon. con. 13,72

40,00

Providence, 1st Bap. ch., as follows,

Annual collection (in part), per *L. D. Anthony*, 109,00

*Rev. Dr. Wayland* 75,00

Jubilee col. 35,29

Mon. concerts 44,58

263,87

348,45

358,45

#### Connecticut.

Middletown, 1st Bap. ch. 40,00

do., 2d do. do. 4,85

do., 3d do. do. 6,00

Chester do. do. 22,18

Deep River Bap. ch. 7,39

do., *Geo. Reede* and *Mrs. Reede*, for *Karen scriptures*, 7,00

14,39

Weston Bap. ch. 84,62

Danbury do. do. 50,58

Stamford do. do. 38,00

Norwalk do. do. 36,13

Stratfield do. do. 29,00

Bridgeport do. do.	11,00	
do., Miss Hannah Nichols	30,00	
	—	41,00
Essex Bap. ch.		83,12
Clinton, Miss Harriet Griffin	1,00	
Lyme, Rev. P. Brackett and Mrs. Brackett	2,00	
North Stonington, 3d Bap. ch.		37,75
Stonington Boro', Bap. ch., mon. con.,	21,00	
Jubilee collection,	19,00	
per Rev. J. B. Brown,	—	40,00
Agent of the Board,	—	530,62
<i>New York.</i>		
New York city, Oliver St. ch. and cong., Jubilee col., per Rev. Elisha Tucker,	131,00	
do. do. do., Stanton St. Bap. ch., D. Ludlam, Jr. tr.,	42,50	
do. do. do., Bap. Tabernacle Sab. sch., Charles W. Houghton tr., to aid Mrs. Wade's school,	58,00	
Franklindale Bap. ch., G. W. Houghton tr.,	7,00	
Montgomery, John J. Martin, per Henry Welsh, for German Mission,	5,00	
per Wm. Colgate,	—	112,50
Rensselaerville Bap. Asso., Abraham Griffin tr., per Charles Pohlman, (also a pair of ear knobs,)	99,20	
	—	342,70
<i>New Jersey.</i>		
Patterson Bap. ch., Ely Terry tr., per William Colgate,	4,89	
Haddonfield Bap. ch., per Rev. C. E. Wilson,	8,22	
do. ch. and cong., per do.,	14,25	
per Rev. B. R. Loxley,	—	22,47
	—	27,36
<i>Pennsylvania.</i>		
Erie Bap. ch. and cong., mon. con.,	20,00	
do., Martin Stancleth	5,00	
per Rev. Ira Corwin,	—	25,00
Northumberland Assoc., J. Meixell tr., as follows,		
Madison Bap. ch.	11,37	
Northumberland do.	6,63	
White Deer do. do.	5,00	
Milton do. do.	4,96	
Fork of Loyalsock Bap. ch.	20	
Jersey Shore do. do.	5,35	
	—	33,51
Francisville, Joseph Barnhurst, Senior, towards sup. of a Karen preacher,	20,00	
Philadelphia, New Market St. Juv. Miss Soc., per W. McFarland tr.,	10,00	
Holmesburg, a friend to missions	2,00	
do. ch., for tracts in Burmah,	7,00	
Roxboro' Fem. Miss. Soc., per Rev. T. Winter,	30,00	
Lower Providence Bap. ch., per John Rees,	12,97	
Beulah Bap. ch., per Rev. William Ruddy,	3,00	
Newton Square Bap. ch., per Rev. Mr. Essick,	26,00	

Lower Merion Fem. For. Miss. Soc., per Rev. H. G. Jones,	43,91	
Hilltown Bap. ch., per Rev. J. Mathias,	2,65	
Central Union Assoc., J. Reed tr., as follows,		
Frankford Bap. ch.	6,09	
Holmesburg do. do.	6,00	
Vincent do. do.	4,03	
Windsor do. do.	6,67	
Willistown do. do.	15,41	
Radnor Bap. ch., towards support of Mr. Oncken,	6,62	
	—	44,82
Windsor Bap. ch., for tracts in Burmah,	3,33	
Milesburg do. do., mon. con.,	5,00	
do. do. do., Jub. col.,	5,12	
per Rev. G. J. Miles,	—	10,12
Milestown, a friend, for Burman Mission,	2,00	
for German do.,	1,00	
	—	3,00
Jersey Shore Bap. ch., per Rev. C. Tucker,	17,02	
per Rev. B. R. Loxley,	—	269,38
	—	28
<i>Delaware.</i>		
Wilmington, 2d Bap. ch., per W. G. Jones,		1
<i>Maryland.</i>		
Baltimore, Calvert St. Bap. Miss. Soc., per Rev. Geo. F. Adams,		1
<i>South Carolina.</i>		
Darlington, Miss S. P. Catlett and her sister		1
<i>Kentucky.</i>		
Louisville colored Bap. ch., Jubilee col., for African Mission, per H. Adams,	115,50	
Shepherdsville Bap. ch., Jubilee col., for China Mission, per Rev. Geo. Matthew,	2,50	
Russellville, color'd brethren, for African Miss., per Rev. Thomas S. Malcom,	2,25	
do., a Baptist, for German Mission,	—	120,75
	—	5,00
	—	11
<i>Ohio.</i>		
Perrysburg Bap. ch., per Rev. J. O. Birdsall,	10,20	
Maumee city do. do., per Rev. J. O. Birdsall,	6,16	
per Rev. B. M. Hill,	—	1
<i>Michigan.</i>		
Michigan Bap. Con., Rev. M. Sanford tr., per Rev. B. M. Hill,		1
<i>Iowa Territory.</i>		
Rochester, M. W. Rudd	2,00	
do., Laura W. Ainbal,	50	
per Rev. B. M. Hill,	—	
<i>Legacy.</i>		
Montgomery, Orange Co., N. Y., Margaret Martin, deceased, John Martin executor, per William Colgate,		10
		522
H. LINCOLN, Treasurer		

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

MARCH, 1843.

NO. 3.

## American Baptist Board of Foreign Missions.

### Sabog Mission.

EXTRACTS FROM THE JOURNAL OF MR.  
MASON.

(Concluded from p. 32.)

#### *Euboung creek—Church at the head waters of Palaw.*

Jan. 13, 1842. Our path this morning led through woods steeped in the fragrance of the woodbine, produced by an undershrub belonging to the natural family *rubiaceae*, that bears thick clusters of tetrandrous flowers, whose purple buds finely contrast with the four revolute white petals of the open flowers that smell precisely like the honeysuckle, and which scent the forests for a long distance. The day has been spent in endeavoring to make as much of it as possible to help us onward to the head waters of Palaw, where I wish to spend the Sabbath. We are spending the night beneath a clump of bamboos on the banks of the Euboung creek, a southern branch of Palaw river, in a region remarkable for nothing so much as its tigers. The natives always travel through it with great caution and considerable apprehension; and, indeed, they have reason; for one or two years ago, two men were devoured by them in open day, within a couple of hundred yards of our resting place. Nothing but the work of God would bring me here myself, travelling as I do; but so long as I feel that I am in the path of duty, I feel easy wherever that path may lead, as it is, precisely the place in which I wish to be found when death overtakes me.

14. I was roused from my slumbers this morning before Orion set, by an attack of ants, they having found their

way into my bedding in great numbers; no very uncommon occurrence in jungle travelling, but not the less annoying, that I can discern, for its frequency. Breakfast was made ready by the means long before day, and we pushed off with the dawn and continued walking till about noon; when we rested for dinner beneath a clump of sycamore trees. I call them sycamore, though I have never seen a systematic description of that tree, because they have the characteristics of the sycamore, as described in popular works. The fruit, which resembles the fig, is borne on the trunk in bunches, and is indifferent eating; while the leaf resembles the mulberry, but is thicker. The setting sun found us on the banks of Palaw river, and we have taken up our abode for the night on a gravelly bed, with some remarkably contorted strata of mica slate in the bank before us.

15. Early in the forenoon we reached the zayat, situated on the banks of a tributary of the river, with hills in the foreground and thick jungle all around, while the zayat stands on a cleared spot made as clean as Karens can make it, and suggests to the mind an oasis in the desert. On going in I found a bamboo chair and table, made according to the best of Karen skill. The table just reaches my chin when seated in the chair. I am glad to find the Christians well, and well reported of by the assistant; so if there be little to be thankful for in the way of the advancement of truth here, there is much for its continuance, and that it does not retrograde. I have had more weary walks after these people than after any other in the province; and though no wonders have been accomplished, yet I feel thankful for the day of small

things, in one of the settlements most difficult of access in the whole country.

I have spent a couple of hours since my arrival with a man and his wife that are Siamese Karens, but who have been living here some time. They seem almost persuaded to become Christians, but not quite.

16. Though there are no baptisms here this year, there are several promising young persons connected with the congregation, who, I trust, will yet be brought into the fold, one of whom has requested baptism. I administered the communion in the afternoon, and listened to a discourse from Sau Qua-la in the evening. He read the fourth chapter of Matthew, but his text was in fact the old Karen saying, "The tigress is striped, her cub is striped;" the application of which was, that the disciples of Christ must be like their Lord and Master; or, in scripture language, they must "put on the Lord Jesus Christ."

17. We took an early departure on rafts this morning and went on very well till about noon, when my raft was brought up in a rapid between two snags, with the water pouring over it and all its contents, steeping my bedding and clothing in the river. I was thankful for being able to recover the whole, but we had to stop and make a new raft. We pushed on till dark without succeeding in reaching the house we had in view, and have stopped on the banks of the river, where we find it very difficult to find fuel.

18. I had the people up before the cross was on the meridian, and we were under way again before daylight. While descending on the rafts, we fell in with a Karen in a boat that had heard of Christ before, and with whom I had some conversation; but his last words were, "I must look on a little longer." We left our rafts before noon and are now encamped for the night on the banks of a clear-running stream, filled with a species of krinon, that is now in blossom; though it is not the (*κρινον*) krinon of our Savior, it is still the genus that best represents that flower in this country.

*Baptisms at Pyee-khya—Missionary contribution.*

20. Two years and a half ago, a man that had been baptized at another station was excluded from the fellowship of the church during my absence, for adultery. He subsequently acknowledged his sin, as did his para-

mour (who is not a Christian) in public meeting, and professed repentance. During my annual visit following, accompanied by br. Hancock, we examined him before the church, when he denied his guilt altogether, saying that he only acknowledged it because the Christians pressed the charge upon him so confidently that he got angry, and confessed to put an end to the matter. Throughout the succeeding year he came to the assemblies of the Christians from time to time, confessing himself a sinner in general terms; and when I came again, last year, he wanted to be admitted to the fellowship of the church, but I found he still adhered to the story of his innocence, which I was not disposed to credit; so his case was left without any motion being taken upon it. This year he appears again, and now he acknowledges his transgressions in full, and says that all his previous statements to me were untruths. Such is a specimen of the disgusting and difficult cases which we have to meet in the native churches.

21. To-day the mission boat arrived with a host of letters from America, and the pleasing intelligence of br. and sister Bennett's safe arrival in Maulmain.

22. A part of each of the last three days has been devoted to the examination of candidates for baptism. Seven have been received,—one rejected. Of the former, one is a man that a few years ago abused and beat a married son most outrageously for being baptized; little thinking at the time, that he would ever follow his example. Two others are a married couple that have removed here from Palouk; the fourth an elderly woman, whose husband has been a member of the church three or four years; and the other three are young people, the children of Christians.

23. Sabbath. We have had five meetings to-day. The two living in the neighborhood, that we excluded from our fellowship, have been restored, and I baptized seven. After the communion, the assistant (Sau Qua-la) preached from the parable of the wedding garment. More than a hundred attended worship in the early part of the day.

24. I left Pyee-khya in the mission boat this morning with a contribution to the Tavoy Mission Society from every family in the church. Some gave money, some rice, and some both. I have received in all eight rupees and

three-quarters in money, and about fifteen, I judge, in rice. The amount, though small, is quite as much as could reasonably be expected from the people, when their circumstances are duly considered. We are now at the mouth of Pyee-khya river, waiting for the tide to turn to carry us up to Palouk; and finding it excessively hot in the boat, I have got on shore in the midst of a mangrove swamp, where there happens to be a little spot of solid ground a few yards square. Here I have seated myself, with my pencil and paper, beneath a cynometra shrub, while the silver-leaved heritiera mingles its branches with the leathery-leaved mangrove above, to afford me a refreshing shade.

The forests here are well marked. Mangroves thrust themselves into the sea, while heritiera follows a little higher up, in dark, cyprus-looking woods, as far as the eye can see, with scarcely another tree to be seen, except here and there towering above them, a clump of the tall, slender sonneratia apetala, with its light green, drooping foliage, resembling in the distance the weeping willow.

*Palouk—Nine baptized.*

25. We reached this Christian settlement this morning. The people here are more comfortable in their circumstances than Karens usually are; every family owning more or less buffaloes, by which they cultivate lowland paddy fields, and have no necessity to clear land every year like the hill Karens. Still they seem but little profited from their more advantageous circumstances; like people in America, they live up to their income. Not that they spend their money in fine houses, expensive clothes, and rich furniture; a Karen has little taste for such things. But they spend their time in sleeping, hunting, and fishing; the genuine Karen luxuries.

26. The principal parts of both yesterday and to-day were occupied with the examination, reception and baptism of nine candidates. All of them, except two, were old inquirers. Six are three married couples; one the husband of a member of the church, and the other two young people, children of the Christians.

*Contribution at Patsauco—Baptism of six Karens—Revolt grossness of heathenism.*

27. We left Palouk in the boat again this morning and came up to Patsauco.

The offerings of rice for the Missionary Society that they had prepared for me, I had to refuse, the boat not being large enough to contain them. I received two rupees and three-quarters in money, and it must be borne in mind, that the regular wages of a laborer in Tavoy is only a *quarter* of a rupee, while it will average a dollar in America; hence the quarters of rupees that the poor Karens subscribe, cost them as great a sacrifice as dollars from poor people in America.

28. We examined three of the applicants for baptism to-day, but were compelled to reject two of them on account of their ignorance of Christian doctrine; though considerable allowance was to be made for them, as they were young men from unbelieving families, and had had, therefore, but few opportunities.

29. The remaining six applicants for baptism were examined to-day, five of whom were received and one rejected. One of the five is an old inquirer, but the other four are young people; two, the children of Christians, one the daughter of professed believers, but not yet baptized, while the parents of the fourth are unbelievers. The one rejected was a bright little girl of fourteen or fifteen, that answered the questions put to her very readily and very sensibly; but there appeared to be one or two in the church not quite satisfied with her. I may state here, as illustrative of the morals of the people, that these young girls, often unasked, and *always* when the question is put to them, confess themselves guilty of using the most obscene language; and that without the least apparent consciousness of shame, however "delicate" a subject it may be regarded by us. Indeed, I have never met with man or woman, young or old, Burman or Karen, to whom such language were not "familiar words." The children learn it from their mothers, and so inveterate is the habit, that it is a matter of no small difficulty to eradicate it from the church.

30. Sabbath. We had our usual five meetings to day. I baptized six, and had one little difficulty to settle between some of the church members before the communion, but all was ultimately arranged amicably.

31. We left Patsauco this morning to return home by sea in the boat. I carry with me seventeen rupees and three quarters, as a subscription to the



Missionary Society\* from the different members of the church. We are now lying on the rocks near the mouth of the river, but hope to get off again without damage next tide.

Feb. 1. We came out of the river this morning about 3 o'clock, and pushed out to sea with the land breeze, in anticipation of the west wind in the after part of the day. By 3 o'clock this afternoon we were abreast of Tavoy point; the quickest and pleasantest passage I have ever made.

### Mission to the Bassas.

#### NOTES ON LIBERIA.

We are indebted for most of the following statements in regard to Liberia, and particularly for the map, to Mr. Crocker of the Bassa Mission, now on a visit to this country for the restoration of his health. Mr. Crocker, accompanied by Mr. and Mrs. Mylne, first arrived in Liberia in 1835, and for a short time resided at Millsburg, where Mrs. Mylne died. At the close of the year the missionaries removed to Edina, and commenced the Mission to the Bassas, Mr. Mylne residing at Edina, and Mr. Crocker establishing a distinct station at Madebli, or Sante Will's place, on Mechlin river, about 20 miles above Edina. Mr. Mylne returned to this country on account of health in 1838, and Mr. Crocker in 1842. Mrs. Crocker, who went to Edina in 1839, died in August of the following year. The only missionaries of the Board, now in Liberia, are Mr. and Mrs. Clarke, at Edina, who arrived in 1837, and Mr. John Day, at Bexley; assisted by Kong Koba, a native convert, and Mr. Miner, a printer. For further notices of Liberia and of the mission, see 18th vol. of the Magazine, p. 314, vol. 19, pp. 22, 35, vol. 20, pp. 172, 185, vol. 21, pp. 96, 280, and the letters and journals of the missionaries; also the annual reports of the Board.

The territory of Liberia, from St. Paul's river on the northwest to Cavalry river on the southeast, is about 300 miles long, and from 10 to 40 miles broad. The northerly portion, including Marshall, is called Monrovia, and is under the jurisdiction of the American Colonization Society. Bassa Cove colony, including Edina and Bassa Cove, is under the patronage of the New York and Pennsylvania Colo-

nization Societies. The colony at Senou, or Greenville, was settled by the Mississippi Colonization Society; and the Maryland colony, at Cape Palmas, seventy or eighty miles eastwardly from Senou, was founded by the Maryland Colonization Society.

The principal town in Monrovia colony is Monrovia, so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is situated on the left bank of Mesurado river, near its mouth, on high ground, which, as it extends towards the sea, rises into a lofty promontory. Monrovia has "a considerable coasting trade, by means of small vessels built and owned by its own citizens; and its harbor is seldom clear of foreign vessels."

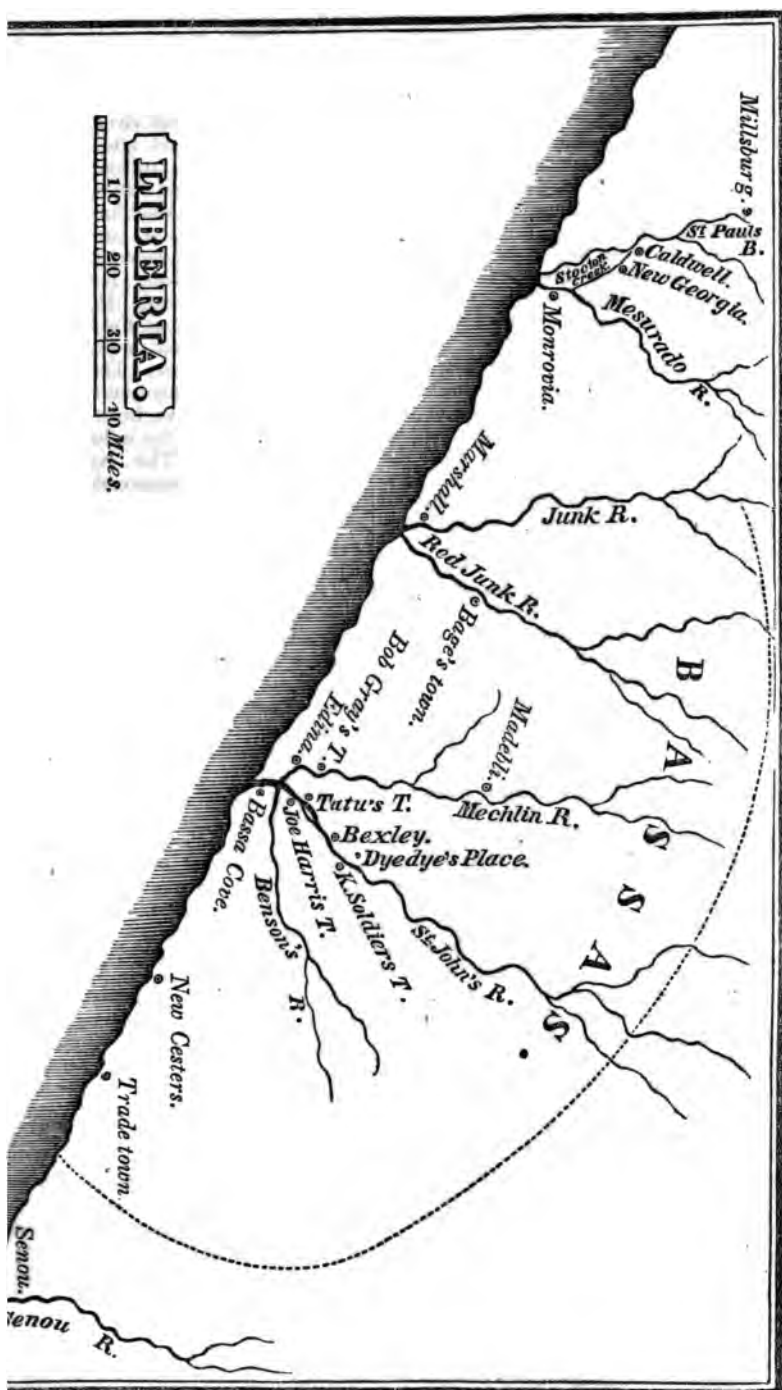
Northerly from Monrovia, at a distance of five miles, is New Georgia, on Stockton creek, the inhabitants of which, about 300, are recaptured natives, belonging to the Congo and Ebo tribes. The town is flat and level, the soil fertile, and the general appearance of things as creditable for neatness and industry, as in any of the towns in the colony. A Baptist church is organized here, containing in 1842 about seventy members.

Caldwell, named from Elias B. Caldwell, one of the earliest and most ardent friends and first secretary of the American Colonization Society, is on St. Paul's river, eight miles from Monrovia. It once contained six or seven hundred inhabitants, but has greatly diminished in population, owing to its unhealthiness and other causes.

Millsburg, on the same river, is twelve miles above Caldwell, and is considered a comparatively healthy place. It is called Millsburg in memory of the estimable Samuel J. Mills, one of the most efficient agents in the establishment of the colony. It is an agricultural village, with a fine soil; and were there a spirit of industry in the people, with good implements of husbandry, and working cattle, every thing essential to convenience and comfort might be procured there. There is a Baptist church in this place, of thirty or forty members, as also at Caldwell, supplied with preaching in part from Monrovia. The Baptist church at Monrovia numbers about 100 members, Rev. Hilary Teage pastor.

As you proceed down the coast from Monrovia about thirty-five miles, you come to the town of Marshall, so named in honor of the late Chief Justice

\* After the rice was sold in Tavoy, the whole amount of the subscriptions from the southern churches was within a small fraction of fifty rupees.



Marshall. It is a small agricultural village near the mouth of Junk river, on its right bank. The soil is not particularly good, but at certain periods of the year the inhabitants can procure fish, and especially oysters, in abundance, so that with a little industry they may live comfortably. There are a few members of Baptist churches here, who enjoy the preaching of the gospel occasionally, and with the help of brethren from Monrovia, who reside here much of the time for the purpose of trading with the natives, maintain stated prayer meetings and a Sabbath school.

About seventy miles southeast from Monrovia, in lat. 6° N. and long. 11° W., is Edina, a pleasant village of 300 or 400 inhabitants, having the ocean on its southwest, and on the east the Mechlin, St. John's, and Benson rivers. The inhabitants, besides attending to agriculture, trade in palm oil and camwood.

On the opposite side of the broad basin, formed by the union of the St. John's and Benson rivers, stands Bassa Cove, containing about 300 inhabitants. The town has been built on its present site about seven years, but has suffered much from wars with the natives. The Baptist church numbers from thirty to forty members; the church at Edina has about twenty.

Senou, on the right bank of Senou river, and four miles from its mouth, is of recent establishment, but has an excellent harbor, with a vast tract of productive country inland. It is about seventy miles distant from Edina.

The entire population of the colonies, including Cape Palmas, is 5000, of whom about 3500 are colored emigrants from this country, and the remainder natives of Africa, who have come into the colonies to learn "Merica fash."

The native tribes within and adjoining Liberia, are the Vays, Deys, Goras, Condas (called also King Boatswain's people), Bassas, Kroos, and Kpeses (or Pesseys). The Vey tribe, on the northern borders and beyond the limits of Liberia, number 12,000 or 15,000 people. Their country includes Grand Cape Mount, once a station of this Board, fifty or sixty miles north from Monrovia. On the south and east of the Vays are the Deys, Goras, and Condas. The Deys once numbered 6000 or 8000. Several pleasant villages belonging to the Deys formerly greeted the eye of the traveller in passing down

St. Paul's river, but through the desolating influence of the slave trade, they have mostly disappeared. The Bassas are estimated at 125,000. Their territory extends about ninety miles along the coast, from Junk river to beyond Tradetown, and back into the interior from sixty to eighty miles. That portion which is called Little Bassa, lies between Junk and Mechlin rivers, and is mostly under the jurisdiction of Bage (pron. Barga), successor to Koba, father of Lewis Kong Koba, of the Edina Mission school. He is called *Bloba*, i. e., "father of the land." His town is eight or ten miles from the mouth of Junk river. The other native villages designated on the map are also Bassa, and have been brought to some extent within the influence of the Bassa Mission. The Kpese tribe, amounting, it is supposed, to nearly 100,000, reside on the east of the Bassas, in an elevated and healthy country. From this tribe come most of the slaves who are exported from the neighboring coast. The country of the Kroos is on the sea-board, about half way between Edina and Cape Palmas. Their number is 30,000 or 40,000. New Cesters, about twenty miles southeast of Bassa Cove, has been a noted slave factory. Many thousand slaves have been exported from it. A large town lies back of it four or five miles, the head man of which has become rich by trafficking in slaves. Further south, eight or ten miles, is Tradetown, a large native town under the government of Prince, a wealthy chief. The natives at this place, from long and frequent intercourse with English and American vessels, which touch there for purposes of trade, can for the greater part speak better English than the rest of their tribe, and evince more intelligence in general.

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EXTRACTS FROM THE JOURNAL OF MR. DAY.

Mr. Day is stationed at Bexley, six or seven miles from Edina, on the right bank of St. John's river, where, in addition to his labors as pastor of the Bexley church, he teaches a native and American school. He is accustomed also to visit and preach at several neighboring native villages, as often as opportunity presents. We give a few extracts from his journal of 1842. They will be found to possess considerable interest, in connexion with the fact that he is of African descent,

though a missionary from this country. The article at the close, on the Bassa government and laws, is more full than any other of the kind that we have met with.

March 13, 1842. Attended sunrise prayer meeting and Sabbath school, and preached in the forenoon in my school-room. In the afternoon preached at Gése's village, to but few, all of whom except some youths professed to be praying. Gése said he thought he had a good heart; that he had quit working Sundays, had quit drinking so as "to lose his head," and had quit all bad ways. Preached in my school-room at night.

April 5. Was visited by Bob Gray, Jr. and his retinue, with whom I had much conversation about God and the superiority of the Christian's hope in God to the superstitious confidence of the natives in their grigris. Bob laughed heartily at his own folly in wearing about him a thing dead, and, as such, incapable of doing any thing, and trusting to it in times of peril as to a God.

May 16. Went with a friend, Mr. Cheeseman, into the country and preached at king Soldier's; then started for Gése's, but was informed he had not returned from the "bush" (interior); on returning home went into the school with Mr. C. and heard the bible readers; of whom he spoke very highly.

18. Mr. Sheridan came into the school, heard the bible readers and spoke in praise of some; and paid the money due for tuition. The labor of teaching natives to read English correctly, is not little. Americans have to learn pause and tone; but the poor natives must be shown a hundred times how to use the organs of speech so as to articulate English sounds.

23. King Ben came to see me. He has fallen heir to Dyedye's\* property and his palavers, and Dyedye having been at war with king Soldier at the time of his death, I sent for Soldier that I might induce them to be friends. They accordingly buried the implements of war in the land of forgetfulness. King Ben is one of the truest hearted natives, almost a Christian; and possessing an extensive territory (for a Bassa king), has much influence. He is a warm friend to missions, and declares that in all his dominions the Sabbath shall be observed.

June 3. A tall, well-formed and bright complexioned mulatto (of the

colony) staid at my house last night, who was as naked as a native. He told me he had not eaten a cassada nor a pint of rice for two months, but had been living only on palm cabbage and such other things as could be gotten out of the forest. If this poor vagabond alone suffered hunger, it would be well, comparatively; but most of the Americans and natives around us are in his unfortunate case, so far as food is concerned. With a fruitful soil, and good seasons for cropping, we are in the midst of a grievous famine. I hope this will teach us wisdom. Liberians may always have a plenty to eat, if they will work.

9. Taught school. King Soldier came to see me. I had much talk with him about a future state. Found him of the same notions with many of his people; that as he had reformed, and was doing good, he would go to heaven. It is hard to convince natives, when they have given up some of their habits, that they are not Christians. They say they love God, have good hearts, keep the Sabbath, do no bad thing. We seldom hear them say, We are guilty, lost sinners; what shall we do to be saved?

12. Preached at Gése's town, from the words, "He was wounded for our transgressions," &c. In my application I said to them, "Your only help is in God. He made you, and has a right to govern; all ought to love and obey him. Those who do not are rebels, and He will punish them. Until God sent his word to this people, he pitied them, and bore with them, and did them good. But now that they hear his word and will not obey, He is beginning to punish. Your cassada has melted away; rice you have none; palm cabbage alone is eaten by this people, and a little in the interior, honey and such other things as can be gotten from the bush. Why is this? Had you not rice to sell the last season? Had you not cassada fields large and flourishing? Since the last season you have had no wars to consume all you raised, as sometimes you have. Where is it? The reason is, God has not blessed, and all has fled away, and you are left to hunger. Where I have preached, I have told the people God would not bless if they did not regard his day. At Kaiflaw's it was said by one while I preached, 'I wish he had done, I would go to my farm;' by another, 'I wish he had done, I would go and shoot a deer.' Now see the situa-

\* Pron. Jaja's.

tion of Kaiflaw's people: who suffers hunger more than they? I call upon you this day to seek your best interest in submission to the will of God. The Son of God died to save you from a wicked heart, from everlasting destruction. Believe his word then, obey his word, and be happy forever." They gave good attention till I had ended, when a number exclaimed, "The word you speak be true."

Preached the same day at king Soldier's, and after preaching conversed with a number of the people. I observed in my interpreter emotions I had never seen before. His name is Andrew, he is a petty head-man, brother to "Prince," king of Tradetown. He became very inquisitive about the Savior; regretted the necessity of his death, and the treachery of his friends; said he would have died in his defence if he had been there. After a long pause he added, that he must quit going with me, or God would "hold him" for not doing what He commanded. I told him God was insulted whenever his word was treated with contempt; that if he turned away and would not hear God's word, God would hold him, as he expressed it; and that his only safety was in submission to God.

17. Went to Gése's town, a supreme court being in session; hoping to see, what I had never seen, their manner of conducting one. My admission, however, was opposed by one of the judges. He said I was a "Godman," and would write all I saw, and all would be exposed; that I taught their children, and our girls were in their school, &c. I was then asked if I would write what I saw. I told them I would; that I had heard much of such palavers and things, and wished to write the truth; I wished also in the event of my going in, to be permitted to ask many questions, that I might thoroughly understand the principles of their laws and the usages of such courts. King Soldier and others said I might go, but Peter Harris, who was vested with Joe Harris's power to preside in that palaver, and is, I believe, acting king in Joe's dominions, opposed, and threatened Soldier. I afterwards learned that the occasion was a hasty war between two subordinate kings, in which some were killed and others wounded. The offence was held destructive of the public good, and king Soldier had despatched a "devil" (an officer clothed with the

power of a high sheriff) to command, in the name of the commonwealth, a cessation of hostilities, and to summon the parties before his Majesty and such other judges as would be associated with him.\* Preached to fifteen judges, two lawyers, the defendants, (commonwealth being plaintiff,) and spectators, and returned home.

19. Attended morning prayer meeting. Went to king Ben's town, (Dye-dye's place,) and preached to his people. Talked much to them afterwards in a catechetical way, which mode of preaching they professed to understand better than preaching. Returned by Zeo's town; found him intoxicated; but having visited his people before, and gone away without pointing any of them to Christ, I thought I would not leave them so again. Told Zeo I wished to speak of God to his people. He said, "My head is lost," and fell on his bed, but called one of his men and told him to collect the people. I had great liberty in speaking, and never witnessed more intense interest in the things spoken. My heart burned while I spoke, and had I never witnessed a similar state of interest without abiding effect, I should have thought the Lord was at work. But how often have I seen the falling tear and have indulged the animating hope that I should witness the ingathering of this people to the fold of God, and, perhaps, on my very next visit, been compelled to weep over the grave of departed hope.

Preached at Gése's town, to his own people and some strangers, from the words, "Choose ye this day whom ye will serve." When through, a number professed to choose the service of God. Some said they had been long praying, &c. A Methodist exhorter, who went with me, said he thought the meeting at Gése's highly interesting, more so by far than at either of the other places. This, I suppose, was from the professions of loving and serving God which were made. I felt differently. Zeo's people interested me. Preached at night in my school-room.

26. At king Soldier's in the afternoon. The old man having walked out on his farm, and many of his people being engaged in driving birds from the rice, I was detained so late that I could preach in no other town. Parrots and various other kinds of

\* See at the close of this journal, in regard to "devil laws," &c.

birds, which devour rice, are numerous; and so superstitious have been the natives, they have thought that by shooting them they increased them two or four fold. Their custom was, when whole rice fields had been destroyed, to send for a grigri doctor, (as they call him,) who for pay, would accuse some poor creature as a witch, that had turned to rice birds; and for this the supposed culprit was doomed to die. I have not heard, however, of a case of this kind for more than two years. The natives around here are convinced that birds may be decreased by shooting; from the fact that the Americans take that plan and save their rice: while they get a sufficient quantity of game to defray the expense of shooting.

July 10. Went to Frank's town (after attending a prayer meeting in my school-room), and preached to his people and some strangers. Went to Kai-flaw's and preached to his people. Passed through Gése's town, and hearing that he was at king Soldier's, hastened to Soldier's town, but all had gone. Passed Gay Frayer, a little town on a high hill, and preached there. Came home and preached to a full house, but had no liberty in speaking; felt worn down.

24. Started for king Ben's, but could not ascend the rapids. Turned back and went to Gése's town, where the judges and many others were assembled to pass and hear judgment against the belligerents, mentioned in another part of this journal. I asked them if they had met on God's day to transact business. They said they were there, but should do no business on that day; that Gése's sister had died in one of his little towns, and they would not even have her brought in on that day; (I suppose, because it would be attended with drumming and dancing.)

As much has been said about "devil bush," "devil feasts," "devil worship," and "devil palavers," I will here write what is to be understood by them. I obtained it from two head men, who each said that if I betrayed their names, their lives would be taken.

*Bassa form of government, "devil bush," laws, &c.*

Although there are numerous petty "kings," who have jurisdiction over their respective neighborhoods, the whole Bassa country seems to be regarded as one empire. When it appears to be necessary for the general

good to enact a new law, the kings are assembled, the law enacted, and proclamation of the same is made by "devils," (or heralds,) throughout the dominions of the assembled kings.

The fundamental laws, called "devil laws," consist of a few precepts of supreme authority. No man, however exalted his station, is above them. Some of the principal are as follows:

All men who have seen the "devil" are equal, and the law is above all.

If any man rebel against the law, he shall die without redemption.

If any man reveal the secret that there is no devil, he shall die without redemption.

If any woman discover the devil secret, she shall die without redemption.

If any person steal any thing offered for a devil feast, that person shall die.

If any man commits adultery, his life is in the hand of the man injured; if he can pay to the satisfaction of the injured person, his life may be redeemed, otherwise he must die. If the adulterer kills the injured man, he shall die without redemption.

If any man steals from one who has seen the devil, he shall die; but if he can satisfy the person from whom he stole, his life may be redeemed.

Thou shalt not kill—Thou shalt not bear false witness—are also "devil laws."

These laws are called "devil laws" on account of their connexion with the "devil bush." In every kingdom there is a thick piece of forest ground, held sacred and inviolable, for the observance of various devil ceremonies, called *devil bush*. In this bush they hold their supreme courts, and here they execute their criminals. In this bush boys are initiated into devil secrets, and here they eat their devil feasts.

When boys arrive at a proper age, (15 or 16 years), they are taken into this bush and informed that there is no devil; but that their fathers have found it necessary to say there was, in order to preserve their laws inviolate, and to answer various other purposes: that their fathers are passing off the stage, and they are coming on—the laws are passing out of their fathers' hands into theirs—and hence the necessity of teaching them the laws. An oath of secrecy is then administered, and they are shown "the face,"\*

\* The native devil is a man who at times assumes an extravagant dress, which conceals his body, puts on a wooden face, and then comes to town. When coming, he makes a

and informed that this is all the devil there is. Then they are taught the laws, &c.

The devil feasts are initiation feasts. There may be other feasts, but I know of no others. Initiations generally take place when other important matters are to be attended to, and hence multitudes are assembled. When their business is in a state to admit of it, a bullock or two, or several goats or sheep, are killed; and the women and children are told that it is an offering to the devil, and not any of them must eat a mouthful of it on peril of their lives. A sufficient quantity of food is provided for the multitude and carried into the bush and eaten, and the women and children are told that the devil has eaten it.

The supreme courts are held in the devil bush. Every king is a judge, and these make choice of one, who is supreme judge, and presides at every supreme court, and is called devil. He does not, however, put on the "face," or mask, nor does he make any foolish noise. The name, "devil," is also given

noise resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about 16, the young men are permitted to go into what is called the devil's bush, (a patch of wood consecrated to this object,) and they are there initiated into its mysteries. \* \* \* \* The trial of capital offences is called a "devil palaver." This is conducted in the devil's bush by the head man. If a man is condemned, the palaver is said to have "caught" him, and he is sentenced to die, or be sold as a slave. Generally, if he has money or friends, he can redeem himself. (Mr. Crocker's journal for 1839. See also Mag., vol. 20, p. 50.)

to sheriffs or heralds. Every king has a "devil," who serves as a sheriff, and who also dances about and makes noises to terrify women. He also announces the laws, decisions of courts, &c. One of this character stands, as a crier, behind the supreme judge, to reiterate his words. If the judge says to a witness, Speak the truth, he in a loud, unnatural voice cries out, Speak the truth. If a man is fined for bad behavior, when the judge announces the amount he reiterates, and adds, Pay it, pay it now, &c. The place where the judge sits, is about as wide as a common door, between two pillars with a hat at the bottom, and connected at the top by an arch.

Nearly all the offences against devil laws are capital; and hence the enormous sums which the offenders often have to pay for an apparently small offence. The avaricious plaintiff, knowing that all that a man hath he will give for his life, makes large demands.

*Mode of execution.* When one has been convicted of a capital offence, his hands are tied behind him, and he is blindfolded and led into the devil bush, where the executioner stands, concealed behind a curtain made of the fibres of the palm tree, with an enormous cudgel in his hand. The culprit is placed with his chin and throat on a log. The executioner then steps from behind the curtain, and with his cudgel mashes the criminal's head, and again retires behind the curtain. The body is taken up and thrown into some secret place.

As to devil worship, there is no such thing.

## Miscellany.

### SHORT SERMON.—NO. 11.

*And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts xiii., 2, 3.*

This was a missionary meeting at Antioch, after the manner of the apostles. It was attended with most remarkable results. The means at the disposal of the

meeting were small, and yet, in consequence of this one Christian effort, the word of God was preached throughout Cyprus, in Perga, in Antioch, in Pisidia, and all the region round about; in Iconium, in Lystra and Derbe, in Pamphylia and Attalia, and in all these places much people was added to the Lord. It was surely a very successful meeting. Few missionary societies or churches have in so short a time been the instrument of so

much good. How was it done? What were their *measures*?

1. The whole church was *ministering* to the Lord. The word translated *ministering*, as those who read the Greek tell us, signifies the same as ministering at the altar, as though the whole church were priests, whose most important business it was, daily to labor for its prosperity. What a beautiful picture is here presented of a Christian community. All are redeemed by the blood of Christ. All have, in *very deed*, not merely in theory but in practice, devoted themselves to Him who has died for them. Their lives, their property, their talents, all, are his; and they are daily offering all upon his altar. At the meeting for prayer all are present. In the family, every one is a holy priest offering up spiritual sacrifice. In the walks of business, every one is pure from the shadow of reproach, and every one is laboring, not to accumulate wealth for himself, but, that on every Sabbath day, "as the Lord hath prospered him," he may have the more "to lay by" for the service of his Master.

2. But this was not all; they *fasted*. This is one of the means of grace which the Lord has appointed. The design of it is to give us more complete victory over our appetites, and by "keeping the body under and bringing it into subjection," to assist in humbling the soul before God. It is not designed as a public or stated ordinance of the church, but as a *special, voluntary*, and as far as possible, *secret* exercise. It is always spoken of in the scriptures as an aid to extraordinary and earnest prayer. This church, then, not only ministered to the Lord, but they set apart frequent and extraordinary seasons for wrestling with the angel of the covenant for a blessing on themselves and the world.

Blessed Savior! would that thy churches in America were like the church in Antioch! Oh how is the gold become dim, the most fine gold changed! Where is the church that can number fifty ministering and fasting members? Nay, what

church can number forty, thirty, twenty, alas, even ten? Nay, how many churches are blessed with a ministering and fasting pastor? If the church at Antioch was the true model of a Christian church, what are those around us? If its members were nothing more than true Christians, what I pray you are we? Awake thou that sleepest, arise from the dead, and Christ shall give thee life.

3. But what do you suppose the church at Antioch prayed and fasted for? We may learn easily from the answer which they received.

They prayed for the enlargement of the kingdom of Christ. This earnest desire for the conversion of men is the first indication of piety, and it becomes always more or less operative as religion advances or recedes, as the soul becomes heavenly or sensual. Holiness is like light, it diffuses itself by its own internal energy, and the intenser the flame in the soul, the more widely are its beams scattered on every object around it. Such a church as that at Antioch could no more have refrained from yearning intercession for a perishing world, than it could have ceased to exist.

They prayed that special ministerial gifts might descend upon the church. This is to follow the established order of the bestowment of blessings on the world. God "clothes his priests with salvation" when he is about to make his "saints shout aloud for joy." When the church, looking around upon a world perishing in wickedness, beholds the harvest great and the laborers few, Christ commands her, *first of all*, to pray the Lord of the harvest that he would send forth laborers into his harvest. And here, let me say, that I believe there is no duty more sadly neglected by the Christian church than this. There is such a thing as *ministerial gifts*, as a *call to the ministry*. These gifts are bestowed by the Head of the church, as a part of the blessing which he purchased for his people when "he ascended on high and led captivity captive." They are, however, to be bestowed only in answer to prayer. And yet we do every thing but



pray for them. We find fault with ministers, we complain that they are wanting in power and spirituality, (and it is, alas ! too true of all of us,) we turn away one and try another ; we endow colleges and theological seminaries, and foster education societies, but we *do not* pray to the Lord of the harvest. "These ought ye to have done, and not to leave the other undone." All these are well enough ; useful in themselves ; but if we rely upon them to make ministers for us, our churches will be cursed with a ministry who have thrust themselves into the priest's office for the sake of a "piece of bread," and the withering curse of God will rest upon pastors and people.

When was there ever a period in which the proportion of eminent devoted preachers was so small among all denominations as at present ? How few of any sort are offering themselves for self-denying labor ? We shall never see a change for the better, until the church prays more earnestly for a larger and richer bestowment of ministerial gifts.

4. But what was the answer to this prayer ? I beg you to observe it. They, I presume, had asked for a larger bestowment of ministerial gifts, and how was this blessing conferred ? "Separate me Barnabas and Saul for the work whereunto I have appointed them." The very answer to their prayer removed from them the most remarkable teachers that the church possessed. Then was the time to try whether they had been in earnest. Then was the moment to learn whether they had been seeking merely their own spiritual benefit, or the salvation of perishing millions. How often does the Christian pray and find the answer to his prayer so different from all that he had expected,—that he would not have dared to ask had he known beforehand what was in reserve for him. Thus will it be again in our churches. If ever a spirit of supplication for a perishing world is poured out upon us, the first answer will be seen in an unquenchable ardor instilled into the breasts of ministers. Our Souls and Bar-

nabases will desire to go out to the heathen.

How did the church act under this unexpected demand ? Did they demur and say they could not spare them ? Did Paul and Barnabas declare that Antioch was too important a field to be relinquished ? Not a word of it. At once they "fasted and prayed, and laid their hands on them and sent them away." Much as Paul and Barnabas might be desired, yet a ministering and fasting church could do without them. The Holy Spirit was "a wall of fire about them and the glory in the midst of them." Or, if they needed another minister, God would have wrought a miracle rather than suffer those to be destitute, who had made such a surrender for his sake.

I intended to refer again to the success of this mission ; but my short sermon is already longer than I intended.

Brethren, do we desire the cause of the Redeemer gloriously to triumph ?—

1. Our churches must be *ministering* churches.
2. They must be *praying* and *fasting* churches.
3. Our pastors must set them *the example* of peculiar holiness.
4. They must pray that special *ministerial gifts* may be bestowed on the church.
5. They must be prepared to surrender *their pastors* to the work of the Lord.

In a word, the whole church must labor with a whole heart to "say among the heathen that the Lord reigneth." Then shall her righteousness go forth as brightness, and her salvation as a lamp that burneth. Amen.

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"WHEN SHALL WE WELCOME OUR  
COADJUTORS?"

This is the inquiry of one of the missionaries of the Episcopal Missionary Society, writing from Amoy to the Board in this country. The appeals of the missionaries to their brethren at home for aid have become so common, that they awaken but

little interest. Of this, many of the missionaries are aware, and have, as a consequence, discontinued them. One of the missionaries of this Board, after having written a most urgent appeal to his brethren at home, entreating for a reinforcement, hesitated long whether he should send it, though written. Unless we greatly mistake the feelings of the missionaries of this Board, there is resting on their minds a secret despair on this point, which leads them to turn away from all hope of foreign aid ; and looking to the blessing of God on their individual efforts, they stoop to receive the whole weight of the burthen on their own shoulders. Should the American Baptist Board not enter another field, it will be impossible, under any ordinary degree of prosperity, to sustain so as to bring to maturity, the enterprises in which they are already engaged, unless there is a large reinforcement of missionaries. Were the present number doubled at their present stations, Maulmain excepted, it would not exceed the number of missionaries sent by the American Board to the Sandwich Islands ; by the London Missionary Society to the South Sea Islands, or of any well-sustained mission. The Island of Ceylon, for example, with a population not exceeding 1,500,000, has on it at least twice as many missionaries as Burmah, which numbers 4,500,000. The Church Missionary Society, the London Missionary Society, the English Baptist, the English Wesleyan Societies, and the American Board of Commissioners, all able and efficient bodies, having at their command ample resources for sustaining schools and the distribution of the scriptures and tracts, have centred a combined power on that island, which makes it a focal point of burning rays. The results have been in accordance with the wisdom and energy of their measures.

*Why are so few American Baptist missionaries in the field ?*

The only answer we can give is, men do not feel it to be their duty to go to the heathen. While our churches have been

multiplying by thousands, and our communicants by hundreds of thousands, very few, only here and there a solitary individual, has felt it to be his duty to devote himself to the missionary work. There must be in this some mistake. If we rightly understand the nature of the gospel, and the claims of 600,000,000 who have not, in comparison with 200,000,000 who have the knowledge of the true God, there must be something wrong. There must be somewhere an unfulfilled obligation. Men are staying at home who ought to go abroad. There is in this a withholding that scattereth. The church grows poor by robbing the heathen. Many a Christian lives in ignorance of the gracious power of the gospel in elevating the soul above the present world, and will receive but one gem in his crown when he might a radiant cluster. Had the American Baptist church one hundred instead of fifty of her sons in foreign lands, toiling for Christ and for the salvation of the heathen, it would infuse new life into the church at home, augment the company of the saints, and fill heaven with fresh delight. To do this is our duty and our privilege.

*Why do no more feel it to be their duty to go to the heathen ?*

We apprehend one reason is, that there is an unsettled state of mind as to what makes it the duty of an individual to consecrate himself to the work of missions. We believe Christ will accept any one who desires to go, unless there is some obstacle in his qualifications or circumstances. David, though desirous to build the house of the Lord, was prohibited ; but the prohibition was for a good reason. *He that desires to teach the perishing heathen the way of life, may do it unless there are very important reasons to the contrary.* If any one has the spirit of the Apostle when he said, “ I endure all things for the elects’ sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory,” he has one reason, and that not an unimportant one, that the Holy Ghost is moving him to go far hence to the Gentiles.

In a multitude of cases, however, there is a duty where there is no desire. *There ought to be a desire because it is a duty.* The imperfection of our piety is seen in the fact, that we do not more cheerfully respond to the command of Christ, "Go ye into all the world and preach the gospel to every creature."

#### EVERY CHRISTIAN A MISSIONARY.

At a recent public deliberation meeting of the American Tract Society, the following document was read by one of the Secretaries. We transfer it from the American Messenger, the first number of which has just been issued by the Committee of the Society, to take the place of the American Tract Magazine and the Evangelical Press.

*What does the church expect of her missionary to the heathen?*

She expects him, in a word, to be a living "Epistle of Christ, known and read of all men." She sends him forth among those who have no knowledge of a Savior, or of the purifying power of his salvation; the missionary is to teach the one and exemplify the other. She sends him to those who are hastening to death and the judgment, yet ignorant of their danger, and unprepared to meet it: the missionary is to labor with untiring zeal to "snatch them as brands from the burning." He is to be content, provided only "his bread be given him and his water be sure," without a care for the superfluities of life; he is to rise above weakness and weariness, to trust God in the midst of discouragements, to submit cheerfully to self-denial in all the varied forms which it may assume to one who is self-exiled among a heathen population, and to "count not his life dear to himself," unto the end. He is not only to be "blameless and harmless, without rebuke," but to "hold forth the word of life," to labor in season and out of season for the salvation of the perishing, and to cease not, while life remains, to "warn every one night and day with tears."

Such is the standard which the church sets up for her missionary; and although she knows that oppressed as he is by the infirmities and imperfections of his nature, he does not in all things fully attain to it, she would yet pronounce him unworthy of his station should he aim at any thing less. She would be shocked to hear of his devoting his time and energies to the accumulation of property, even though it were to be professedly consecrated to Christ; or of his living in the midst of the perishing with-

out the most strenuous, systematic, persevering effort to bring every soul, accessible to his influence, to the Savior. The church is right in this; the word of God sanctions it all.

*Has the church adopted the same standard for her own piety, as that to which she expects her missionary to attain?* We do but propose the question; let individual observation and individual conscience answer. Who and how many in the whole American church have consecrated all they have and are to the cause of Christ with such simplicity and entireness of devotion as they expect from the foreign missionary? Who and how many feel and manifest such interest for the welfare of individual souls, in the daily intercourse of life, as they expect the missionary to show for every poor heathen whom his kind exhortation may in any way be made to reach? Who and how many live habitually in such a faithful discharge of christian duty to the souls of men, that a call to a foreign field of labor would not send them to their closets with the mournful confession and lamentation, "*Mine own vineyard have I not kept?*" The eye of God doubtless sees some—it is to be hoped, many such; but is it not a serious question how far this is the prevailing spirit of the church of Christ?

*Why should there not be one and the same standard of consecration for the Christian abroad and the Christian at home?* Each professes to be actuated by the spirit of Christ; without it, they "are none of his;" but "is Christ divided?" Is the cross to rest unequally upon those who claim to be following in his footsteps of humility and suffering? Are the souls of men less precious because they live and die within the very shadow of our churches, or people the forests and prairies of our own native land? Is there small need to care for those who, if they perish, will sink under a weight of condemnation which the heathen can never suffer—that of living where they might have heard the gospel, and yet neglecting it?

Two or three reasons may be mentioned why the standard of Christian effort for every follower of the Savior should be the highest ever proposed to the foreign missionary.

1. It will bring peculiar glory to Christ, and bear an unanswerable witness for him in the hearts of men. He is not honored by mere external acts of devotion; the veriest Pharisee may excel in these; nor by deeds of splendid beneficence—mere vanity may prompt them; nor by outward acts of self-denial and austerity—the poor pagan can show as good; but the test which he himself proposes is this, "Herein

is my Father glorified, *that ye bear much fruit; so shall ye be my disciples.*" There is a daily beauty in the consecrated life of a consistent Christian when the love and compassion of Christ beam from the eye and modulate the voice, and prompt to sincerely kind efforts for the good of every being within the sphere of his influence, which the world can neither gainsay nor resist.

2. It will pre-eminently fit the soul for the enjoyment of heaven. What a diminution of happiness must there be to him who is *just saved*—"So as by fire!"—to him who enters the pearly gates *alone*—none there to welcome him, saved by his instrumentality; none to follow him, led thither by his efforts and prayers! Blessed will be the eternity of a Whitefield or a Doddridge—as its rolling ages continually swell the accumulating tide of hallowed influences exerted by them on earth, and which must flow on forever in a widening, deepening, brightening current. To those who have "*turned many to righteousness*" is that jewelled promise given, "They shall shine as the stars forever and ever."

3. By such instrumentality is the world to be converted to God. It is his appointed agency, owned and blessed of him in all past time, and to be employed hereafter with a universality of application and a mighty efficacy, through God, for the salvation of souls, of which the church has as yet scarcely a conception. The pen of prophecy has recorded, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him from the least of them unto the greatest of them." Does not this declaration recognize the agency of which we speak—employed through all future time, until by the blessing of God upon the seed "sown beside all waters," the harvest of the world shall have been gathered unto Christ? Blessed and glorious will be that consummation; the Lord hasten it in His time!

The principle involved in this paper is one that runs through all the departments of effort in which the Society is engaged. The *Colporteur system* is but its embodiment, in endeavors to reach the population beyond the pale of influence from organized churches, and in waste places where no professing Christians are found, or where, through lack of vital piety, they are but as salt having lost its savor. The *Volume Circulation* has called out at least 25,000 Christians in different parts of the country, to exemplify this principle and prove its blessedness by their own experience in temporary missionary service. The same

principle is recognized in *Foreign Distribution*, as carried forward by the missionaries and their native helpers; a beautiful illustration of which is furnished in a recent letter of Rev. Mr. Dwight at Constantinople. Speaking of the converted Armenians, he says, "Every man here who comes to the knowledge of the truth, becomes himself at once a missionary, and his influence is very important."

The system of *Tract Visitation* also carries this principle into most effective operation, and affords peculiar facilities for its systematic adaptation to the wants of the destitute and neglected in the vicinity of all our organized churches. It is of easy application in every place where there are Christians who can unite in efforts to save their fellow-men. It places the responsibility of visiting personally a given number of families, on some one individual who is expected, in connection with the distribution of appropriate tracts, to do all that may be done by religious conversation and prayer, gathering children into Sabbath schools, and every other suitable means which his heart can devise, to bring his part of the field under complete moral cultivation. The energies of the church thus developed, the influence of active piety thus diffused, would by the blessing of God do much, in addition to the labors of the ministry, towards rendering these desolate regions as the garden of the Lord.

#### \* THE MISSIONARY ECLECTIC,

A Repository of Select Missionary Works, American and Foreign. Edited by J. A. B. STONE and H. A. GRAVES.

The Missionary Eclectic is issued quarterly and is published by W. S. Damrell, No. 9 Cornhill, Boston.

The first number contains 192 pages royal octavo, with double columns and an open and inviting type. The moment one has seen the work he will feel a desire to read it. If he shall read it he will find it replete with both standard and interesting matter. The following is the table of contents:—I. The Missionary Age. By the Editors. II. The Missionaries. A Poem. By Bernard Barton. III. History of the [English] Baptist Missionary Society, Vol. 1. By Rev. F. A. Cox, D. D., L.L. D. IV. Selections from the Jubilee of the World. By Rev. John Macfarlane, Minister of Collesie, Fife, Scotland.

All these articles are valuable, and deserve to be read. If this number is a pledge of those to come which shall be redeemed, we would be glad to see it in every intelligent family in the country. Perhaps the best evidence that this pledge will be redeemed, is furnished by the following extracts from the introductory article by one of the Editors.

*The Christian's views of the character of the age.*

The history of the past is made up of distinct and diverse periods, each characterized by some master passion, which swayed, directed, and absorbed the minds of men. There was a period of physical achievement, when the imperishable monuments of Egypt, and other Oriental lands, were reared. There have been epochs of conquest, and the founding of colossal empires. There was a time of Vandal destruction, and a day of thick darkness. There was an age of letters; a day of poetry and romance; and a period of wild religious enthusiasm, of crusades, with trivial ends proposed, and less achieved. There was an age of discovery and colonial enterprise; and a time for dissolution and breaking up of olden things. And what will the pen of history record as the ruling spirit of our own times? By what title will posterity designate the age in which we live? Partial views or individual prejudices may dictate different answers. But the warm-hearted and faithful Christian can discern signs—in his glowing mind, sure evidences—that this is to be a missionary age. The prayers of the church, her alms, and her movements, betoken a revival of the aggressive spirit of primitive Christianity. The vigilant watchman on the walls of Zion hails with delight the return of the first age of the church, and rejoices in the belief that he lives in the SECOND GREAT MISSIONARY EPOCH.

*Enthusiasm necessary to the missionary.*

Those who best knew the pioneers of modern missions, assure us that they had enthusiasm, and in full measure, too; else they had never been what they were, nor achieved those things which have endeared their names to us for ever. Without this, the Shoemaker of Leicester had never been able to give the Bible to a score of nations in their own language, and though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities

to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual, and physical, for the promotion of one great, though better object. The most sublime spectacle, that the sphere of human existence or human action affords, is a noble soul, thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose, the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

*The whole body of the church needs zeal.*

It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive.

A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to all the command is given, by the Savior, Go; and to every Christian is addressed the Macedonian cry, Come. It ought to be proclaimed in the pulpit, and taught in the Sabbath school, it ought to be written on our phylacteries, and engraven on our door-posts, that every Christian is designed to be, in some sense, a missionary.

*Every man must carry his bundle of sticks.*

As in the Roman army, every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus opened a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen

world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions are impregnable to the spiritual hosts of the Redeemer.

We wish such views as the above, and in as able and earnest a manner, were universally inculcated upon the Christian church.

COMPARISON OF MONEYS RECEIVED  
BY THE AM. BAP. BOARD OF FOR-  
EIGN MISSIONS THE PAST AND  
PRESENT YEARS.

Amount received during nine months ending Jan. 1, 1842,	\$40,520 62
do. do. do. do. do. ending Jan. 1, 1843,	36,303 52
Less by	\$4,217 10
Amount received during the whole year ending April 1, 1842,	\$50,706 20
Amount received as above during nine months ending Jan. 1, 1843,	36,303 52
Amount to be collected in three months ending April 1, 1843,	

in order to make the whole amount of the present year equal to that of the last, \$14,392 68 This sum exceeds the amount collected during the same three months last year, \$4,217 10

That is, the amount having fallen short during the first three quarters of the year more than *four thousand dollars*, can any thing be done during the few remaining weeks so to exceed what was contributed during the fourth quarter of last year, as to save the Board from a serious debt?

As many churches and congregations have this year far exceeded the past, in their contributions, there must be a neglect somewhere. By looking at the monthly list of receipts of moneys, we find that several *wealthy churches* have this year fallen below the past. Is this of necessity? or are the claims of the heathen overlooked?

Several churches have allowed, some fifteen, others eighteen, months to pass by, without taking their stated collections. In this manner, only two collections are taken in three years. And so the heathen, that is, God, is robbed of one third. And "will a man rob God?"

We commend this subject to the consideration of pastors. It is required of stewards that a man be found faithful.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

CEYLON. To this island, with a population of only about one million and a half, four English Societies and one American Society, have directed their missionary efforts. The American Board's missionaries have been on the island twenty-six years, and have confined their operations chiefly to Jaffna, a small district at the northern extremity, not more than forty miles in length and fifteen in breadth. The present number of male missionaries is twelve, one of whom is a physician and one a printer.

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*History of Schools.* At no place, perhaps, has a fairer experiment been made of the importance of schools, than that made by the American Board in the district of Jaffna. The present number of pupils is 3,541. There is one seminary containing 207 pupils; nine English day-schools for males, in which are 501 scholars; two boarding-schools for females, with 118 scholars; and sixty-five free schools, with 1693 males and 902 females. In addition to these there are six schools at the out-stations, containing an aggregate of 120 pupils. About one thousand of these are females;

and eight young men are in a theological class.

Of the 207 in the seminary, ninety-one are members of the church. What is the number in the other schools, we do not find it stated; probably not many, as there are only 335 native Christians at all the stations of the Board. On this school there seems to have been bestowed special religious labor, and it has received a corresponding divine blessing. The system of free schools, however, is by no means an unimportant enterprise. It is an imposing spectacle to see on a district not larger than one of the common counties of this country, more than three thousand heathen children receiving gratuitous instruction through the benevolence of Christians living almost at the other extreme of the earth. Rev. Mr. Poor, the missionary who began and who has done most to sustain this system of schools, says, after twenty-five years experience, "that a system of free schools furnishes probably the happiest combination of influences for doing good to soul and body that can possibly be desired by the missionary. It is far more acceptable to the people of this country than the same amount of expenditure for medical purposes."

The number of conversions has not been so great as at some other places; as at the Sandwich Islands, or among the Cherokees, or the Karens. For this it is easy to account. Idolatry and the system of caste\* are obstacles to the progress of the gospel of a most serious character. The foundation, however, laid by this system of instruction, cannot be easily shaken. Besides this, progress—most encouraging progress—has been made. "At the commencement of the mission, pupils could not be induced to reside upon the premises, even where their expenses were borne, without some additional reward." Now the pupils not only furnish their own clothing, but are required, on entering the seminary, to give

\* Though most of the natives of the island are Budhists, yet those of Jaffna are of the Tamul race, and, of course, their religion is that of Brahminism.

security for the payment of this boon during the whole of their course. "This," says a missionary, "is putting down a stake which marks progress."

The education of females has been an object of special attention. "One of the strongest indications," say the Board in their last Annual Report, "that missionary labors in Ceylon are effecting salutary changes in the opinions of the people, is seen in the higher estimation in which female education is now held, and in the comparative ease with which female pupils are now obtained for the schools." A school of thirty-two scholars has been established for female children of persons of high castes, "who have hitherto regarded it disgraceful for girls to learn, and who would not consent to have them learn with other children." Several of the free schools are exclusively for girls, and eight are under the instruction of native females. Sixty-five of those educated at the boarding-schools have been married to Christian husbands, and are to be commended, says a missionary, "for the manner in which they train their children."

The last, though not least important indication of progress, is furnished by the fact that whereas the missionaries had to begin by employing heathen teachers in many, if not most cases, they have been displaced, and teachers substituted who have been educated in the schools of the missionaries; many of whom are Christians. Such are the acknowledged advantages of these Christian schools, that even heathen parents desire them; and so far has the confidence of these parents in their false religion been recently undermined, that they are willing their children should be taught by Christian instructors.

The most interesting feature, however, in the history of these schools, is the series of revivals with which they have been favored. In 1819 was the beginning, while the schools were yet in their incipient state. There were but few conversions that year, but a general seriousness prevailed at the stations, especially in the schools.

In 1821 was the second revival. In this

the schools shared, as will be seen from the following extracts from the history of that mission. "On the 22d of April, two boys from the boarding-school at Tillipally were received as members of the church. Of three other candidates, one was deprived for some impropriety of conduct, and the others were induced to delay by the opposition of their relations. On the last evening in June four girls came to Mr. Poor, in distress on account of their sinfulness, and anxious to know what they must do to be saved. They had just received the needed advice and departed, when Nicholas came in to ask how he must converse with those who were anxious concerning their salvation. There had been an unusual seriousness among the boys for several days. On the evening of July 20th, at a family meeting for religious inquiry, twenty or thirty were present. On the evening of the 23d, seven girls came with earnest inquiries after the way of salvation. Early in August four were added to the church." "About December, two girls from the boarding-school were added to the church."

In 1824 the schools experienced another season of refreshing. During one of the religious services of the school at Tillipally some of the boys were discovered to be peculiarly affected by what was said; "the disposition to serious and anxious inquiries continued to increase, till all the members of the school, (about forty in number,) and two or three school masters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character."

There was a similar work in the schools at Oodooville, at Batticotta, and at Manepy; at the last place, "in a school of about forty-five boys, many of whom were young, nearly half *professed* themselves to be the Lord's." This general seriousness did not wholly subside for about one year, near the close of which one of the missionaries writes; "the last two months have been a time of silent, but, we trust, effectual operation of the Holy Spirit on many hearts. Of the lads in the central school

and the children of the boarding-schools, several have of late passed from death unto life." Of forty-one who joined the church as the fruits of this revival, thirty-six were pupils in the mission schools.

In 1829, though no conversions are recorded, yet it is said "the system of schools was steadily accomplishing its work, laying broad and deep the foundation of future success."

Near the close of 1830 it is recorded, "nearly all the students in the mission seminary were more or less awakened. Evident tokens of the Divine presence were seen in the boarding-schools. Many of the teachers and superintendents of the free schools received deep impressions." This seriousness continued into the next year.

The year 1836 witnessed the conversion of a few, and records the special efforts of some of the pious pupils for the salvation of their school-mates. Since the above date, there is no notice of any general revival of religion, and yet the silent influence of a Christian education is sure, like leaven, to have been working its results.

A careful examination of the history of the schools at this mission must convince any impartial mind of their great importance in evangelizing the heathen. Schools are not to be made a substitute for the preaching of the gospel, but a powerful auxiliary. They undermine the systems of paganism, bring the rising generation into direct, personal intercourse with the missionaries, and prepare a generation intellectually to understand the word of God.

*Condition of Churches.* The condition of the churches at the several stations, as reported by the missionaries for the year ending July 1st, 1842, will be found in the following abstract.

At Tillipally there are forty-nine church members. A large majority of these attend the weekly church meetings and stated communions. Special efforts have been made to bring back those who have, in times past, been excommunicated or suspended. Some of the latter have been restored to church privileges.

At Batticotta there are in communion



131 church members. The regular meetings for worship and religious instruction have been held and well attended. The church members seem in some cases to have made an advance in knowledge and in Christian fellowship. The class of religious inquirers in the seminaries varies from forty to fifty. From fifteen to twenty of these appear to have a saving knowledge of the truth as it is in Jesus, and will, probably, be admitted to church membership soon.

At Oodooville there were in communion fifty-five. The communion seasons have been regularly attended and have been pleasant, though nothing special occurred at those or other seasons. One girl from the boarding-school was admitted to the church. Six stand propounded for admission to the church, and about ten may be considered as being serious inquirers as to the way to heaven. Some appearance of attention to this subject has also existed among the out-school children at times.

At Panditeripo there were in communion twenty-three, who, in general, attended regularly to the duties of Christians, so far as their conduct was known to the pastor. Some of the church members seem to improve in their views of Christian duty.

At Manepy there were in communion at the close of the past year fifty-seven members. In general terms it may be said that the church and congregation continue much as they were during the year preceding that which has just passed.

At Chavagacherry there were in communion at the end of the year eight church members, of whom only three reside at the place. The evil effects resulting from the absence of a pastor have been severely felt here.

At the close of the past year there were in communion at Varany twelve church members. One girl from the boarding-school was admitted to the church, and several others appear to be seriously inquiring the way of life.

#### English Baptist Missions.

A brief view of the present condition of the English Baptist Missions, as given in their Missionary Herald for January, 1843.

In Calcutta we have five resident European missionaries, who, with the assistance of about twenty natives, are engaged in preaching the gospel of Christ. Dr. Yates and Mr. Wenger devote a principal part of their time to the work of biblical translation, and are co-pastors of the church meeting in the Circular Road chapel. Mr.

Thomas, in addition to occasional preaching, superintends the printing press, and the scripture depository, and conducts general correspondence. Mr. Evans superintends the male department of the Benevolent Institution, containing 265 boys, and Mrs. Evans the female department, containing 123 girls; Mr. Evans being also pastor of the church, meeting in the Lal Bazar chapel. Mr. Page is principally engaged in preaching to that portion of the native population who use the Hindusthani language.

At Intally, in the immediate vicinity of Calcutta, the Native Institution, in which children of heathen parents receive instruction, and in which the number of pupils, though variable, sometimes amounts to more than two hundred, is under the superintendence of Mr. Small. The Native Christian Institution, a boarding school for the children of native Christians and conducted expressly with a view to their spiritual advantage, is under the care of Mr. Pearce, who has among his fifty pupils, five students of theology. The female department of this Institution is conducted by Mrs. Wenger at Kalinga. Mr. Pearce is also pastor of a small native church at Intally, and itinerates among the village stations in the south.

At Haurah and Salkiya, in the neighborhood of Calcutta, are stations, between which the labors of Mr. Morgan are divided.

About fifteen miles south of Calcutta is Nursingdarchok, where is a church which contained at the time of our latest intelligence fifty-seven members, with five schools containing 150 children, mostly heathen boys. Farther south, about thirty-five miles from Calcutta, is Lackyantipur, where is also a church of from forty to fifty members. Fifteen miles further, in the same direction, is Khari. The number of resident members of the church here, at the time of our last information, was thirty-four. These stations are superintended by Mr. Pearce and Mr. Wenger, with the assistance of Mr. W. Thomas, Mr. De Monte, and several native preachers.

At Cutwa, a town in the province of Bengal, situated on the western banks of the Hoogly, seventy-five miles N.N.W. of Calcutta, one native preacher labors under the direction of Mr. William Carey, who is pastor of a small church, and itinerates in surrounding villages.

Sewry, in the district of Beerbhoom, is about 130 miles N.N.W. of Calcutta. Our missionary here is Mr. Williamson. There is a small native church, and the schools, one English and one Bengali, containing forty-one pupils, are in a satisfactory state.

*Monghyr*, a celebrated town and fortress in the province of Bahar, is about 300 miles N.N.W. of Calcutta, on the south side of the river Ganges. During the absence of Mr. Leslie, whose health required a visit to Europe, and who is now on his way homewards, this station has been occupied by Mr. Lawrence and Mr. J. Parsons. The church here consists of forty-six members; twenty-nine natives and seventeen Europeans. The schools contain fifty children.

*Patna* is situated on the banks of the Ganges, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 600,000. Mr. Beddy, aided by a native preacher, labors here. The number of persons in church-fellowship is about twenty-five. A Hindusthani service is conducted in the chapel every morning; and English service every Lord's day and Thursday evening. The English congregation averages about sixty. A female orphan school is taught by Miss Beddy, who is assisted by a native Christian female.

At *Ban  ras*, the ancient seat of Brahmanical learning and Hindoo superstition, on the north bank of the Ganges, about 430 miles N.W. of Calcutta, Mr. Smith labors, and, at *Chunar*, about seventeen miles from Ban  ras, on the south bank of the river. There is a small church at each station.

*Allahabad*, the capital of the province, is about 500 miles W.N.W. from Calcutta, at the confluence of the Jumna with the Ganges. Here is a small church of sixteen members, whose pastor, Mr. Mackintosh, with the assistance of a native preacher, carries on worship in the chapel both in Hindusthani and in English, and itinerates in the surrounding country.

At *Agra*, on the south-west side of the Jumna, about 800 miles north-west from Calcutta, is a church of seventy-two members. Our missionaries there are Mr. Williams, the pastor of the church, and Mr. Phillips.

Our most western station on the continent of India is *Delhi*, an immense city about 900 miles N.W. of Calcutta. Three natives and nine Europeans constitute the little church under the care of Mr. Thompson, who, with a native preacher, labors here.

In the district of *Jessore*, in the southern quarter of Bengal, containing about 5000 square miles, and above a million of inhabitants, is Mr. Parry, with several native assistants. His general residence is *Sahibganj*, about seventy miles N.E. of Calcutta. The number of members in the church now under his care is 108. He

has five sub-stations, and five schools in which 200 Hindu and Mahammadan boys receive scriptural instruction.

At *Barisal*, about 185 miles east from Calcutta, the principal town in the district of Bakarganj, Mr. Bareiro, assisted by two native preachers, ministers to a small church, itinerating also in the surrounding country.

About 190 miles N.E. from Calcutta is *Dacca*, a town of 90,000 houses, extending with its suburbs six miles on the banks of the Buri Ganga, or old Ganges. Mr. Robinson and Mr. Leonard, with three native preachers, reside here, and labor diligently in the surrounding country.

At *Dinagapore* and *Sadamahl*, about 240 miles north of Calcutta, Mr. Smylie and a native assistant labor. At each station is a small church.

*Chittagong* is a district 120 miles long and about 25 wide, including a million of inhabitants, whose capital, also called Chittagong, is 340 miles east from Calcutta. Here Mr. Johannes and Mr. Fink reside, in the midst of a mixed population of Hindus, Mahammadans, and Arakanese or Mugs, among whom they itinerate. The church consists of thirteen members.

In the island of *Ceylon*, our principal stations are Colombo and Kandy. There are thirteen sub-stations and forty-one schools. Mr. Daniel and Mr. M'Carthy labor at Colombo. Mr. Dawson is at Kandy, which has been under the superintendence of Mr. Harris, who is now, we believe, on his voyage home. There are ten native preachers on the island, connected with the Society, and forty-two schoolmasters. Several churches have been organized, consisting of about 500 members.

In the island of *Java*, Mr. Bruckner is laboring among the Javanese population at Samarang.

In *Sumatra*, Mr. Ward has for many years performed gratuitous services in connexion with the Society.

At *Graham's Town*, in South Africa, the church, comprising about 150 members, is prospering under the care of Mr. Aveline. In the schools, native and European, there are 100 children. A sub-station at Karega is vigorously sustained.

The island of *Fernando Po*, on the western coast of Africa, is the first of a series of stations which it is hoped will soon be established. A church has been formed at Clarence, which is now under the care of Mr. Sturgeon, and the instruction of a school has been commenced. It is expected that Mr. Clarke will speedily resume his labors on this interesting spot.

In South America, at *Belize*, a church of 132 members has been gathered, to

whom Mr. Henderson ministers. Seven native teachers and schoolmasters assist him, and four sub-stations and three schools are maintained.

In the *Bahamas* we have five principal stations, and twelve sub-stations. Mr. Capern, Mr. Littlewood, and Mr. M'Donald are aided in their labors by nine native helpers. There are three schools containing 200 children, and the number of church members, according to the most recent statement, was 1176.

The island of *Jamaica* is no longer dependent on this Society for the maintenance of divine ordinances in its churches, or the spread of the gospel around them. Their ability and their zeal have led them to determine to carry forward the work, unassisted by the contributions of their British friends, though they desire still to be regarded as in intimate connexion with us—a desire which we fully reciprocate. At the time when our brethren formed this noble determination, their numerical strength was reported as follows :—Stations 40 ; Sub-stations 42 ; Missionaries 80 ; Teachers 80 ; Female Missionaries 28 ; Schools 60 ; Sunday Schools 55 ; Church Members 32,810.

#### Missionary Society of the Methodist Episcopal Church.

EXTRACTS FROM A LETTER OF REV. A. F. RUSSELL, DATED LIBERIA, ST. PAUL'S RIVER CIR., JULY 17, 1842.

Our desire to carry the gospel to the heathen caused us to almost forget the many very urgent calls for our services among our American born brethren. We had anticipated making a circuit reaching from New Georgia to king Peter's, on Bushrod Island, including the territory of king Peter, (who sways the sceptre of the king called Long Peter,) king Brombey's, (Brumley's) king Jim's and Mamma's towns, and then back to Peter's on Bushrod. This latter place is a grand nucleus for devil-worship, devil-men and devil-women. There are at this town two large groves consecrated to demoniacal worship and law.

*Upper Caldwell.*—Though death hath visited this little spot in an unusually frequent manner, and every time dragged a pillar from our temple, yet surely God is in this place. All who can meet with our little society here, must acknowledge a peculiar unction from the Holy One, who is "wont," seemingly, to preside and live here. The only backslider I know has been reclaimed, and one or two sinners seem to be seeking in good earnest. The Sunday school prospers.

*Lower Caldwell.*—About twenty-six have been added to the church—made up of a mixed multitude—of colonists and native converts,—backsliders and seekers. The good work is moving among the children of br. George S. Brown's school, including his native boys,—eight or ten have been converted to God, and put in a class under br. Simon Peter ; so when "the big rains are over," brother Brown will go up to Goulah, carrying a foundation with him, laid, we hope, by God ; upon which king Yardoo and Ballahsadah may be built as lively stones. The school here is also very prosperous.—*Africa's Luminary.*

#### Donations,

FROM JANUARY 1 TO FEBRUARY 1, 1843.

##### Maine.

Winthrop, Bap. ch., mon. con., per Horace Parlin,	
Towards support of brethren Mønster,	16,00
do. do. of br. Ingalls,	16,00
	32,00
Bath, John Masters, per Rev. H. G. Nott,	5,00
Waterville Ladies For. and Dom. Miss. Soc., Mrs. S. M. Gow tr., per Prof. Loomis,	20,00
Wiscasset, a few friends, per Rev. J. C. Morrill, (also a gold ring,)	5,00
	62,00

##### New Hampshire.

Great Falls, Bap ch., mon. con., per Rev. Benja. F. Braybrook,	13,93
Plastow, a friend to missions	5,00
	18,93

##### Vermont.

E. Bartholomew	5,00
Fairhaven, Mrs. Jane G. Allen, (late Mrs. Reed, of Bangkok,) for Siam Mission,	53,00
Bristol, Warner Durfee, for Burman bible, per D. R. Gaige,	2,00
East Berkshire, Mrs. Abigail Richards Minor, per William Clapp,	2,00
Fairfax, Hon. J. D. Farnsworth	10,00
Cornwall, Mrs. Roxanna Peet, per Samuel Everts,	4,00
West Topsham, Bap. ch., mon. con., per Moses Wallace,	7,00
Putney, John Smith	2,00
	85,00

##### Massachusetts.

Boston, Bowdoin Square Bap. ch., mon. con. for December,	7,03
do., do. do., Miss Elizabeth Wetherby,	5,00
do., do. do., united mon. con. for January,	51,41
do., do. do., Miss Lovegrove, for African Miss., 1,00 per Benjamin Smith,	52,41
do., Federal St. Fem. Dep. of	

Sab. School, Miss C. W. Carter tr., for the Reynolds scholarship under the direction of Mrs. Stevens, per Mrs. Reynolds,	37,60
do., a member of Charles St. congregation	100,00
do., a female member of Charles St. church	10,00
per Dr. Sharp,	110,00
Worcester, 2d Bap. ch., mon. con.,	26,00
do., do. do. do., Juv. Miss. Soc., Albert Holbrook tr., for educating a heathen boy to be named John Jennings, under the direction of Mr. Kincaid,	25,00
do., 1st Bap. ch., per J. S. Woodworth,	51,00
Lowell, 3d Bap. ch., Benjamin Osgood tr., per J. A. Buttrick,	56,00
Three mon. con., for Nov., Dec. and Jan.,	27,50
Jubilee collection,	52,50
Somerset, "The Children's Offering," per Rev. Elisha Slade,	80,00
Raynham Bap. Miss. Soc., per Morrill Robinson,	5,00
Chelsea, Bap. ch. and soc., mon. con.,	21,50
Sabbath school,	68,91
per Southworth Bryant,	6,35
West Boylston, a friend to missions, the proceeds of a string of gold beads, per Rev. Mr. Tracy,	75,26
Florida, Mrs. Freelove Drury, for Burman Mission, per Edmund Badger,	3,67
Randolph, collection after sermon by Dr. Pattison, (Also a gold ring.)	5,00
Abington, Bap. ch., mon. con., per Rev. E. C. Messinger,	34,00
Marlboro', avails of jewelry given by a young lady on her death-bed,	9,00
West Cambridge Sab. School Soc., Isaiah Jenkins tr. for Burman schools, per David Crosby,	,55
do. do., Bap. ch., mon. con., per Rev. Timothy C. Tingley,	10,81
Somerville, N. P. Morrison, for Cherokee Mission,	16,09
Taunton Bap. Association, S. L. French tr.,	1,50
Fall River, 1st Bap. ch.	90,60
do. do. do. Miss. Soc. for Karens, to be expended under the direction of Mr. Brayton,	45,00
do. do., Meh Shwayee Soc., per Miss L. H. Lovell, for Karens, under the direction of Mr. Brayton,	15,00
do. do., Mrs. Lydia Humphrey	18,00
do. do., Nathan M. Humphrey	1,00
do. do., Miss Patience Stafford	1,00

Seekonk Fem. Mite Soc., Mrs. Carpenter tr.,	20,75
do., Bap. ch., per Rev. J. C. Welsh,	20,00
do., do. do., per Deacon Brown,	10,00
do., Rev. J. C. Welsh	10,00
per Rev. J. B. Brown,	231,35
Agent of the Board,	23,15
Somerset, 1st Bap. ch., per Rev. Joseph B. Brown,	76,27
Barnstable Bap. Assoc., George Lovell tr., per Matthew Cobb,	26,81
Newton S. Miss. Soc. in Theol. Inst., per Ebenezer Dodge,	944,00

## Rhode Island.

Fruit Hill, Bap. church, mon. con.,	2,00
do. do. Bap. Sab. sch. for Sab. schools in Burmah,	8,00
per S. Belden,	10,00
Pawtucket, High St. Bap. ch., mon. con., per Rev. S. S. Maltery,	9,00
Central Falls, friends to missions, per do. do.,	1,44
Tiverton, Mrs. Deborah Cook	1,00
do., Edward C. Cook	,50
do., Job Durfee	1,00
Exeter Bap. ch.	15,00
per Rev. J. B. Brown,	17,50
Agent of the Board,	25,00
Warren, ladies of Bap. ch., 1st payment for support of a student at Maulmain for 4 years, under the direction of Messrs. Judson and Stevens,	25,00
Rhode Island Bap. State Convention, V. J. Bates tr., Providence, 1st Bap. ch. and soc., annual subscription for 1842, (in part,) per John Wilder,	80,00
do., do. do., Ladies' For. Miss. Soc., Mrs. Sarah Bolles tr., annual col.,	100,00
do., 3d Bap. ch., mon. con., Simeon Barker tr.,	194,78
do., 4th Bap. ch., per S. R. Weeden,	27,18
Wickford, 1st Bap. ch., mon. con., per Rev. James R. Stone,	9,00
	410,96
	473,90

## Connecticut.

Bristol, Miss Horace Case, per Rev. J. B. Brown,	,50
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## New York.

New York city, Amity St. Bap. Sab. School Benev. Soc., for education of a Burman youth,	10,00
do. do. do., 16th St. Bap. ch., Jubilee collection, Perrin Burbeck tr.,	23,00
Albany, T. Burton	20,00
Canandaigua Village Bap. Sab. school, L. Tisdale superintendent, "for purchasing the New Testament and other books for heathen children,	

## Donations.

under the direction of Mr. Bennett,"	12,38
Binghamton, Bap. ch.	24,00
Conklin, do. do.	1,19
per Rev. A. P. Mason,	25,19
Oswego Association, D. Harmon tr.,	15,03
Green, Central Bap. ch.	8,08
Tioga and Broome Assoc., Mr. Patch tr.,	5,98
Wayne Assoc., per Rev. I. F. Bliss,	10,25
Worcester Assoc., J. Hayden tr.,	12,83
Franklin Assoc., William Stilson tr.,	145,04
Middlefield, Bap. ch., mon. con.,	1,13
Otsego Assoc., Uri Jackson tr.,	43,67
Mohawk River Assoc., Z. Brackett tr.,	71,78
per Rev. Silas Bailey, Agent of the Board,	313,79
Saratoga Bap. Assoc., Charles Brockaway tr., per Joshua Fletcher,	118,50
	522,86

## New Jersey.

New Jersey Bap. State Conven., Peter Runyan tr.,	
Cohansey	25,50
Pemberton	24,00
Upper Freehold	4,07
Burlington, Sab. school, for Indian Miss.,	11,12
do., mon. con.	26,00
do. ch., for Ind. Miss.,	16,49
Mount Holly Sewing Soc.	25,00
do. do. Sab. school	2,69
Trenton and Lambertson church	30,00
do. do. Sab. school	5,66
Bordentown ch.	43,25
do. Sab. school	5,00
Bridgeton ch.	30,00
do. Sab. school	12,00
Cape May, 2d ch.	5,00
Vincentown	12,31
Moorestown	17,96
Hightstown	11,15
Flemington	12,50
Sandy Ridge Fem. Miss. Soc.	3,75
Lambertville	4,73
Nottingham Square	11,60
Oxford and Bethlehem	10,00
Freehold	11,50
Penn's Neck	10,00
Middletown, 1st ch.	49,88
do. 2d ch.	28,12
do. 3d ch.	10,00
Patterson, 2d ch.	10,00
D. Hill	2,00
A friend	1,87
	473,15

## Pennsylvania.

Germantown, James Patterson, per Rev. H. K. Green,	25,00
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## Virginia.

Virginia Bap. For. Miss. Soc., A. Thomas tr.,	
For general fund,	200,00
From Richmond African	

Miss. Society, Gilbert Hunt tr., for African Mission,	72,50
	272,50

## South Carolina.

Charleston, 1st Bap. Juv. Miss. Soc., for Burman Mission, per M. T. Mendenhall,	23,50
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## Kentucky.

Louisville, 2d Bap. ch., Jubilee collection and mon. con., for China Mission, per Rev. Thos. S. Malcom,	124,53
Richmond, Miss Greenhalgh, per J. M. Shackuford,	1,00
	125,53

## Indiana.

Ebenezer, from ladies, per J. W. Sheppard,	10,00
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## Illinois.

Rock Spring, Bap. ch., for Danish Mission, per Rev. J. M. Peck,	8,00
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## Legacies.

Boston, Mass., Jane Cargill, deceased, A. Wilbur executor, "for education of heathen children,"	50,00
East Bridgewater, Mass., Nathan Alden, deceased, per Isaac Alden,	15,00
Providence, R. I., Mrs. Sarah Olney, deceased, per Mrs. Sarah Bolles,	50,00
Russell Gates, N. Y., deceased, William Gates executor, per Rev. Silas Bailey,	11,85
Rev. William Morgan, Ind., deceased, it being the 3d installment on his legacy of \$500, per Mrs. Elizabeth Morgan administrator,	50,00
	176,85
Gold rings and beads sold,	6,00
	\$322,72

## CLOTHING, &amp;c.

Union Village, N. Y., a package of clothing, &c., from "Foreign Miss. Society," for Mrs. Rowena Day,	10,21
West Boylston, Mass., a box of bedding and clothing from the "Ladies Benev. Sewing Circle," and other individuals connected with the Bap. congregation, for Rev. R. D. Potts,	55,00
Warren, R. I., a box of clothing, &c., from ladies and children connected with the Bap. ch. and soc., for Rev. D. L. Brayton,	82,23
Richmond, Va., a box of clothing, &c., from ladies in do., for Mrs. Shuck, per Rev. H. Keeling,	43,25
do., a box of clothing, &c., from ladies in do., for Mrs. Davenport; per Rev. H. Keeling,	66,50
Providence, R. I., a box of clothing, from the "Young Ladies' Association" connected with the 1st Bap. ch. and soc., for Rev. D. L. Brayton,	77,00

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

APRIL, 1843.

NO. 4.

## American Baptist Board of Foreign Missions.

## Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, JAN. 26, 1843.

*Summary view of the station at Hamburg and vicinity.*

On reading the intelligence contained in the following communication, "our American brethren," to adopt the language of Mr. Oncken, "will be constrained to thank God for the grace given to his people." The statements are of a diversified character, but the faithfulness of God to his people is alike conspicuous, whether in the cheering success with which he crowns their labors, or in the strength and consolation bestowed when they are called to suffer for his sake. That they are motives to fervent prayer that the word of God may have yet freer course, run, and be glorified, who that reads, does not perceive?

Let me direct your attention, first, to Hamburg and its vicinity. And, in doing this, I cannot but raise my Ebenezer to a faithful God, who, in the midst of fearful judgments and an awful, general apostacy from the truth, has graciously protected his little flock, and preserved them as the apple of his eye.

The distinguishing blessing with which the Lord had favored our preaching, when I addressed you in August last, continued to accompany our ministrations to the close of the year, so that not less than fifty converts were baptized and added to our number; an abundant reward on the kind support we have enjoyed from the Board and our feeble labor. Br. Köbner faithfully and efficiently filled up my lack of service. Since September last, I have not been able to preach, as my throat grew worse and worse, so that

even speaking was painful. I was, in consequence, obliged to withdraw a short distance from town, to get more rest; and the use of cold water, frequent exercise in the open air, and quietness, have, under God's blessing, produced a slight improvement; but it will be some months, I fear, before I can enter on my regular duties again as a preacher. My time has been, however, fully occupied, especially in writing to the churches and to individuals, and in conducting the operations of our Bible and Tract Societies.

The attendance at our place of worship has been most encouraging, notwithstanding its very secluded situation and humble entrance.\* We have generally had 300 attentive hearers on Sabbath evenings, and God has proved faithful to his promise; his word has been made subservient for that "where-to it was sent,"—the ingathering of his chosen, and the confirmation, comfort, and usefulness of his people. It has been a year of signal blessing to us; our increase has been greater than at any previous time, and we have sat under our vine and fig-tree, none making us afraid. My heart has frequently leaped for joy, when looking at the goodly number of disciples assembled on the Lord's-day, all well clothed and in their right mind, with peace and happiness depicted on the countenance, taking their seat at the feet of Jesus. A few years ago, nearly all these now happy pilgrims were living without God and without hope in the world, hasten-

\* It is a warehouse in a back yard; the entrance to it leads through a passage under the dwelling house which occupies the front. The second story is occupied for preaching, and will hold about 400 persons.

ing on to eternal destruction. Could some of the members of your Board but see them once, how would they participate in my joy, and see of a truth that God has done great things through their instrumentality.

The number of our members is at present 160. We also have the pleasing prospect, that the authorities will, most likely, not molest us any more. It is perfectly well known that we preach, and observe all the ordinances of God's house, but no measure whatever is employed for our suppression. The Lord alone is the author of this happy change; to Him be endless praise. Surely it is good to trust in Him always.

My dear brethren Köbner and Lange have continued their active and valuable labors; the former, in preaching, corresponding with the Danish brethren, assisting in the publication of tracts, &c., and the latter, by itinerating in and near Hamburg. Br. Lange has met with much encouragement among the numerous seamen visiting this port. He has distributed large quantities of tracts, and sold upwards of 800 copies of the scriptures among them.

Our efforts in the circulation of the Holy Scriptures, religious tracts, and other good publications, have exceeded former years. We circulated 6263 copies of the Holy Scriptures, 252,700 tracts, and 5000 other good works. The grants of the American and Foreign Bible Society of \$1500, and \$600 from the American Tract Society, have been the principal source of support in these important branches of our labor.

By the munificent grant of the former Society, I am enabled to commence the printing of 20,000 New Testaments in about two months.

During the summer, the adjoining territories of Denmark and Hanover have been frequently visited by some of our brethren, and many villagers have heard, by this means, of the only name given among men whereby they must be saved. These important efforts will, it is my earnest desire, be renewed and increased with the return of spring. I rejoice to say, that my dear people, generally, are awake to the eternal interests of their fellow-creatures, and it must be principally attributed to their activity, that our preaching has been so well attended. Though poor, they have done well this year in bearing the entire expense of our public worship. They have con-

tributed for this, and other religious objects, upwards of \$350.

In the neighboring town of Altona, where the number of our members has increased to eight, a little weekly meeting has been conducted by one of our brethren, at which about twenty persons have attended; and we have the pleasing prospect of larger accessions in that place. The bitterness of the authorities, however, against us, is most astonishing. Two of our members, who wished to get married, could obtain no permission unless they bound themselves that, in the event of their having children, these should be sprinkled, and brought up as Lutherans. Of course, our friends could not comply with such a requisition, and they remain unmarried to the present day. Our brethren assembling for worship in Altona, have already had several intimations that their meeting together will be put down. Altona has the name of being a place for religious liberty, and it is true that Moravians, Mennonites, Jews, Roman Catholics, and others, have their places of worship in it, but all under the proviso not to make converts. Such a concession we consider worse than the hottest persecution, and can never accept of it.

*Berlin — Jever — Baireuth — Othfreesen  
Marburg — Bitterfeld — Memel.*

The accounts received from time to time from my fellow-laborers, the brethren Lehmann, Hinrichsen, Knauer, Sander, the brethren Mœnster, and others not officially connected with us, have been, on the whole, of a gratifying and encouraging nature. Some of them have had to test their love to Jesus and his truth by enduring cruel persecutions, but God has stood by his servants and strengthened them, and thus they have been enabled to maintain their profession and allegiance to the Savior.

At Berlin, br. Lehmann's heart has been frequently gladdened by the very considerable increase of his flock, but he has also been much tried by the instability of several of the members, who have left. The church is not as yet recognised by the government, for the conditions proposed to this end involved principles which, at all hazards, we must maintain. The number of persons who have been in all baptized, is sixty-eight.

Br. Hinrichsen, at Jever, continues his active labors in various parts of the Grand Duchy of Oldenburg and East-

friesland. He made several tours during summer and autumn, and succeeded in forming connections by which we can circulate our tracts, and which ultimately will lead, I doubt not, to the formation of other little churches. Oldenburg, ten years ago the most hopeless part of the north of Germany, begins to assume a promising appearance. There are a few converts at Yarel, my native place, and more along the Weser, at Bracke and Elsleth, who, I trust, will soon be fully instructed from the scriptures, to give up every connection with an institution which has been signal in its persecuting spirit against our brethren. Br. Hinrichsen has visited these Christians, and gives an interesting account of their simplicity and love to the Savior. The church at Jever has met with no annoyance from the authorities, and there are, at present, several converts wishing to be baptized; among them a former member of the church of Rome, from Pomerania, who may be instrumental in carrying the truth to that part. Our dear brethren at Oldenburg have been still much annoyed by the government, and br. Weichardt's child was sprinkled against his will, when absent from home. The church has, however, been visited in much mercy from on high, and not a few have been added to their number.

The feeble band at Baireuth, surrounded by popish darkness, has not only been graciously preserved, but br. Knauer has been encouraged by the addition of four or five members. Our brother was threatened with the house of correction last summer, if he continued to make converts or conduct conventicles, but hitherto the threat has not been put into execution. Our dear friends are obliged to meet in great secrecy, as the police are watching them closely. A considerable quantity of bibles, testaments and tracts have been confiscated by the government, without any prospect of having them returned. I have since this sent a new supply, under another direction, which have come to hand and are now circulating among the Papists.

The dear Christians near the Hartz— at Othfreesen, Gosslar, &c., amongst whom br. Sander is laboring, have been constantly in the fire of persecution. Some have been imprisoned, and others have been robbed of their little property, for having attended religious conventicles. Every kind of religious meeting is strictly prohibited, and br.

Sander has, in order to encourage these inexperienced Christians, been frequently obliged to travel by night to escape the vigilance of the police. But, even under these unfavorable circumstances, God has been pleased to bless our dear brother's efforts, so that the number of baptized believers amounts to about twenty.

A spirit of fierce persecution has been manifested by the government against the little flock at Marburg. An infant has been sprinkled against the will of both parents, and our brethren have been subjected to fines. Four of the brethren at Marburg, engaged there as journeymen in the different trades, but natives of other parts of Germany, were banished on account of their having officiated in the meetings of the church. The enemies of Jesus have, however, not succeeded in frustrating the gracious design of the Lord Jesus to save sinners at Marburg. Five precious souls have been made acquainted with Christ, and were baptized by one of the banished brethren in December last, when he made the tour from Eimbeck in Hanover, to encourage the brethren and administer the ordinance of baptism.

The church at Bitterfield, under the care of br. Werner, has after much external trouble enjoyed a season of quiet, and it appears by a recent letter from br. W., that he has not only had his hands strengthened by some additions, but that some others give evidence that a work of grace has been begun in them. Br. Werner has been a faithful and indefatigable brother, and I wish to see him more engaged in missionary labor.

Our brethren in Pomerania, originally old Lutheran, have been greatly blessed. Their number has been more than doubled, and the two churches at Rummelsburg and Margenstern have sixty-seven members.

The intelligence from Memel has been in some respects discouraging, for though the number of converts has increased, I fear all is not right. In consequence of this, twelve or fourteen members have seceded, who have applied several times to me for some faithful brother who might labor among them. I found the matter so important, that, after mature deliberation, I proposed to our trustworthy brother Remmen, who happened to be here on a visit from Jever, to visit Memel. He readily complied with my wish, and he was set apart and commended to God by the whole church for this



special journey. Another brother, who has been at Memel, accompanies him. They have to travel 500 miles on foot, and it is no small proof of their love to Christ and the brethren, to undertake such a journey at this inclement season.

*Third imprisonment of Mr. Mænster.*

I have still to state how our Danish brethren have succeeded. The liberation of br. Mænster did not last long; he was a third time arrested at the beginning of December, and remained in prison till the middle of the present month, when a general royal amnesty was given to the imprisoned Baptists, I think six in number. A royal law granting liberty of conscience was previously published. It is of such a nature, that it is difficult to say what are the intentions of the king in giving it. I have sent a copy of it to br. Sommers, with the request that he forward it to you without delay. It will give Americans some idea of what curious notions we people in Denmark, and I may add Germany, attach to religious liberty. Our Danish brethren will now, if it is intended to enforce this new law, be worse off than before; and they will require much grace to remain faithful to the cause in which they are embarked. Hitherto they have done well, and the Lord has added many souls to his people the last year, so that there are now not less than nearly 200 Baptists in Denmark. But the time has probably arrived, when they will be more severely tried than at any previous period. Let us, my dear brother, bear them much on our hearts before the Lord, that he would make them faithful unto death. I am writing very frequently to them, and exhort and encourage them to perseverance. If they stand their ground in God's strength and with a view to Christ's glory, the victory will be ours, whatever hell and earth may devise against the truth. I commend them to the fervent prayers of the Board.

EXTRACTS FROM A LETTER OF MR. LEHMANN, DATED BERLIN, JULY 16, 1842.

We present copious extracts from Mr. Lehmann's letter, for the twofold object of spreading the state of the Berlin church, and its prospects of religious toleration, before our readers, and of exhibiting the spirit with which the restrictions and wrongs to which it is subjected, are borne by its members. The whole

letter is singularly free from injurious reflections upon the motives of the government, giving only a dispassionate statement of events as they occurred. May we not hope that by continued well-doing the church may "put to silence the ignorance of foolish men," and secure to itself the confidence and protection of the higher powers. 'Scarcely any one object is more earnestly to be sought after on the continent of Europe, than just views and measures in regard to the rights of conscience; and from no point, perhaps, could they emanate with better promise of general acceptance, than from the capital of Prussia and its reputedly pious king.

It was on the 2d of September, 1841, that we opened our hall for public worship, and it was a matter of much curiosity to the people around. At first we were frequently interrupted by bad people. The police also inspected our meetings very carefully, but gave us protection in some cases, so that ultimately we had more rest. At this time we enjoyed the presence of the English Baptist deputation, Messrs. Giles and Dawson, who came to see our king and invoke his interposition on behalf of our persecuted brethren in Denmark: but our king was absent and not likely to return soon, and so their object was not realized.

*Increase of the Berlin church—Baptisms at Oldenburg and Jever—Repeated baptisms at Berlin—Violent outrage.*

At the beginning of the year our number baptized was sixteen, and in the course of it increased to thirty. As we were very minute in our examinations, we could thank our God very heartily for this greatest of all blessings, and took courage. Our dear br. Oncken visited us also twice, on his tour to and from Memel, where the Lord had also done great things, as you will have learned by br. Oncken. About this time the meetings were very numerous attended, sometimes crowded; and we had full opportunity to preach the unsearchable riches of Christ, which resulted in the addition of precious souls to our little church.

On the return of br. Oncken from Memel, I accompanied him from the city, as I was obliged to visit East-friesland; where also much could be done for the propagation of the truth. At Oldenburg I baptized three believing brethren and sisters, and endeavored to unite the divided flock. This, however, was not possible then, one of the leaders being absent. I spent at

**J**ever several days in much comfort of love, the grace of our Lord Jesus Christ having manifested itself there very much; and baptized three brethren and one sister, after careful examination, and broke bread to the church. During my stay in Eastfriesland, I had much opportunity to spread the truths of the gospel, but more in conversation and the distribution of tracts than by public meetings; the system of state religion being in full sway here, and believers shrinking very much from uniting in separate worship. Some single brethren, in various places, are fully persuaded of the scriptural views we entertain and propagate, but are too much afraid to confess it openly and in action. On my return, I again spent several days at Jever and Oldenburg in sweet communion of the saints, and at the latter place had the unspeakable pleasure of reuniting the church in harmony, which according to letters received continues to the present time. I stayed also several days at Hamburg, and preached several times to the church there, feeling very happy among the dear members of the flock of Christ, especially in the family of my ever dear friend and brother Oncken.

On returning to Berlin, I found our excellent br. Köbner in full operation. The distinguished talents which this dear brother possesses for preaching, were crowned with great success. The novelty of his coming had also contributed to the interest, and we had crowded meetings. A good number of inquirers and candidates for baptism waited for my return. With great regret we saw our beloved brother depart from a field so promising, where two laborers would find full occupation for all their time. I resumed my work among my dear flock, and was soon well at home.

On the 5th of March I had the pleasure of baptizing eight hopeful converts. The ice still covered partly the sea of Rummelsburg, where the ordination was administered; but all our candidates were full of joy and zeal. I had given notice to the government of our design, as was desired; and some police officers attended the rite and gave us protection. This public baptism aroused the wrath of our enemies. Several articles appeared in our newspapers, and slander and calumny were in full vogue. It was falsely reported, and the report was echoed all over Germany, that our converts were

made sick by the administration of the rite, and that some had died. I replied in the newspapers, and stated the truth that all were perfectly well.

The Lord blessed the means of his grace still more, and on the 29th of April I had the pleasure of baptizing fourteen new converts on profession of their faith. This was too much for a sinful world. Our number had increased to fifty-two; from all pulpits we were preached against: and this bore its fruit. On the 5th of May when we were all of one accord in one place, and I was preaching from Luke xxiv., 26, a band of eighteen men with sticks broke into our hall, and after shouting and commanding silence, approached the pulpit, struck me with the fist, broke up the pulpit and beat the fragments over me. I withdrew, protected by our brethren, but the fury of those fellows was now directed the more against them; and as it is not according to our principles to resist evil and fight with carnal weapons, it was an easy thing for our enemies to overpower them. All were turned out, beaten, thrown down stairs, and into the street, even females and children, where a crowd received them with scornful laughter and taunting exclamations. The police and soldiery were collected slowly, and did nothing to our satisfaction then. Still, on another day, the higher officers of the police investigated the matter, and it was subsequently committed to the civil court of justice, where it is still subject to inquiry; to what effect we must wait to see.

In consequence of this event, I had intercourse with many persons in high offices, but found everywhere the same hostility prevalent against us, manifesting itself variously, according to the character and education of the individuals. Since then, a series of procedures of government have narrowed more and more our freedom of religious worship, and though our meetings are still tolerated, yet public baptism, that is, in the open air, is prohibited, and our church seal is taken away.

#### *Church at Bitterfeld—Ordination of Mr. Werner—Baptisms.*

In the month of February I visited the church in Bitterfeld, also in Prussia. This church has always been an occasion of peculiar solicitude to us. On this occasion I found br. Werner fully engaged in propagating the truths of the gospel. He enjoys the entire

confidence of his little flock, and the Lord has opened many hearts, in the midst of the enmity of the world, to yield to Him. I endeavored to find a suitable place for baptism, but it proved impracticable on account of the ice on the river. On the evening of the second day, I preached to the church; the place of worship was crowded, and I was afterwards told that the burgomaster with police men and gens d'armes had also been present in an adjoining room. When the people left, they entered the hall quietly. We were now at a loss what to do. We had agreed to break bread, and to introduce new vessels, which I had brought with me by commission from br. Oncken; but, as we presumed that the officers, who had been silent till now, would perhaps merely observe the ordinance, we concluded to go on. When the burgomaster saw this, he advanced towards me, and with great fury declared that in the name of the law he interdicted our further proceedings, covering me with reproaches and threatenings. I remained calm, and told him what privileges we enjoyed at Berlin, and the state of our relations to government, which, indeed, were more gratifying than they are now. But he insisted that we should all leave instantly, and that on the following day I should bring him my passport. We, of course, submitted to force, and left the place of worship.

It now became an object of solicitude to ordain br. Werner, inasmuch as the coming of a stranger always excites the people, and the ordinances of Christ could not be administered at due times and in favorable circumstances. I could see no objection to this, except, perhaps, the youth of br. Werner, and his want of experience; but would not proceed without the advice of our brethren, and especially br. Oncken. On receiving his approbation, br. Werner came to Berlin in May, and on the 9th was ordained to the ministry in the presence of our church. He then returned to Bitterfield and baptized several persons; and they continued also to celebrate the Lord's supper.

For all this our brother was called before the magistrates several times. He had been interdicted from administering the sacraments, as an unordained person. He now declared the fact of his ordination, and the matter was searched out even here in Berlin, where I testified to it. On this account he is

now brought before the civil court, and if the laws of our country are applied to him, he will be fined fifty dollars, and double the amount in case of repetition.

*Continued persecution—State of Berlin church—Further restrictions on religious freedom apprehended.*

A similar case has occurred at a village, Seegafeld, three German miles from here, where, by the grace of God, a part of our church was awakened and souls converted. I visited them twice, but the opposition of the authorities constrained me to leave the place with all speed. Policemen were sent to expel me, and I was threatened with severe punishment if I returned. I applied to government for redress, but, as yet, am without an answer. Meantime our brethren come to us frequently on Lord's days, and especially when we break bread; and the work of grace is increasing with them. Other brethren from our church visit them also, without molestation.

Recently, in consequence of various petitions addressed to the king and his ministers, as I have been informed, a commission has been appointed in the person of Rev. Mr. Hetzel, to negotiate with us with a view to a future recognition of our church. But I have reason to fear that this desirable result cannot be effected without the sacrifice on our part of important principles and the rights of conscience, which, of course, is not to be expected or promised.

Notwithstanding these persecutions and oppressions, our present state is encouraging. Recently I baptized at a late hour, undisturbed, three new converts, and a large number of hopeful inquirers gives us the prospect of a constant increase. The whole number baptized is fifty-five. Several of these, however, have withdrawn from us, being terrified by the threats and evil treatment from our enemies; one has been excluded; several withdrew from us some years ago; and two have died; so that our present number of faithful members is only forty-four. But this will be increased before long, as we hope.

This hope was realized shortly after in the baptism of three candidates, making the whole number of baptisms fifty-eight, and the number of church members forty-seven. At the conclusion of the letter, a few additional facts

are given of the results of the proposed commission.

It proved that the object of the commission was to announce certain prohibitions and restrictions to which I was to submit. 1. Inasmuch as having ordained br. Werner at Bitterfield was my greatest offence, I was exhorted never to do the like again. 2. By a decree of the king, I must never baptize again in open waters: to which I replied, that I did not object to baptizing in a retired place, provided we could administer the rite in a way sanctioned by the word of God, and especially by our Lord Jesus Christ. 3. That in receiving new members, every candidate must first apply to the commissioner of police of his district, (or ward,) and the commissioner must cause the minister of the parish to influence him, and see that he do not take such a step from want of knowledge or instruction; also, that he be not received by the church till he obtain permission of the police. But to this we could not agree, as affecting the principles of our union and the rights of conscience; we could not apply for a *permission* to decide in matters of conscience. 4. We must not use any seal or sign, as indicating an organized society; so that even if we rendered full obedience, we could not have a full recognition. We have now had, to-day, the fifth conference, and brought the matter to such a state, that it only abides the decision of higher powers. The commissioner received and treated us with great kindness, and though he did not omit earnest exhortations, heard us willingly, so that I hope he will make no unfavorable report. But after the propositions that have been made, there is little hope of our honorable recognition by the State.

I am happy to say that in my declarations to government, I have had the concurrence of all my brethren here, and in Hamburg and Denmark, whom I desired to advise me; and thus I can await in peace; having also the testimony of a good conscience, and not having violated the principles which we have embraced.

And now, dear brethren, we commend our cause to your prayers and consideration, hoping to receive all the advice and support which our case demands. We have been greatly refreshed by the presence of our dear brethren Conant and Hackett, and are full of sorrow at their now leaving us, prob-

ably forever. But the sweet communion of saints comforts our hearts, and even though they be far from us, we may rejoice in the same, and that they will be able to report from personal acquaintance, that we are, as I trust, on one and the same old ground of the apostles and prophets. May we all be found faithful unto death, and receive then a crown of life. Amen.

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Greece.

EXTRACTS FROM A LETTER OF MRS. DICKSON, DATED CORFU, DEC. 22, 1842.

Mrs. Dickson recounts the circumstances of the baptism of an English soldier mentioned in our February number, and the supposed conversion of another Englishman; after which follows a brief sketch of the progress of the Greek department of the mission.

About eight weeks ago, Mr. Love baptized a young Englishman under peculiarly encouraging circumstances. This young man is the son of a worthy Baptist deacon, and almost the only one of the family who was not pious; but the prayers of his mother and the exhortations of his father followed him to Corfu; and now they who went forth weeping, bearing precious seed, have returned with joy bearing their sheaves with them, and we too have participated in the joy. This young man was a constant attendant on Mr. Love's English service; which was conducted with great seriousness and faithfulness, and calculated not only to impress, but to instruct. These exercises were the means of bringing out this individual, and enabling him to declare himself on the Lord's side. The relation of his experience was most satisfactory, and now, feeling himself as a brand plucked out of the fire, he goes about among his companions, warning them and entreating them to consider their ways.

Another Englishman has also felt the power of divine truth, and from being hardened, worthless, and drunken, has become all at once a changed man. "I have," he said, "been in different quarters of the globe, been in dangers by sea and land, and experienced many deliverances, but nothing affected my mind till now—but now, how differently I feel. My distress on account of sin has been such, that I have not been able to sleep;" and when making these acknowledgments, he

could not speak for weeping. He has since obtained peace, and is going on his way rejoicing.

*Inquirer from Potamo—Baptism of Greeks from Patras.*

While these things were going on among the English, the Greek service was becoming every day more interesting. Among those who attended, there was one man who seemed to receive the truth with all readiness of mind. He is from Potamo, and was one of the first who came to hear br. Love expound the scriptures, when on his visit to that place more than a year ago. At that time this man could not read; he could only sit and listen to what was advanced: but his desire for instruction was so great, that he began to learn, and now he is able to read very tolerably in the New Testament. When he understood that br. Love was about to leave for America, he was in great grief; as the subject of baptism had come up before his mind, and he felt it his duty to be baptized. He seemed pressed, however, with a load of anxieties connected with it, and it seemed difficult to know exactly what was duty with regard to him. Just at this time Apostolos arrived from Patras, bringing with him two candidates for baptism. Mr. Love had previously been made acquainted with their history and had had an opportunity of conversing with them when he visited Patras during the summer, and he felt satisfied that they were suitable subjects for that blessed ordinance. On the evening of their arrival we met for religious exercises, when br. Love read and explained the sixth of Romans with a special reference to baptism; after which he desired the candidates to give a relation of their experience. John's relation was characterized by great simplicity, affection, and readiness. We could not but respond to it as the work of the same Spirit that had brought ourselves out of darkness into marvellous light. Kuriakes is a more bold and energetic man, and his account partook much of that noble bearing and freedom of thought which characterize superior minds. O it was delightful to hear how their minds were led from one step to another, until, divested of all prejudice and superstition, they sat quietly down, counted the cost, and resolved to follow their Lord. At the conclusion of this service Mr. Love prayed. Apostolos followed, and with much fervor thanked

the Lord for enlightening the minds of these two, who were soon to be united to us by baptism, and prayed for his country, and for the extension of the cause of Jesus all over the world, but especially in these parts, &c. When Apostolos concluded, John commenced, and in a strain of devout feeling, gratitude, and joy, thanked God for his mercy in showing them the way of truth, and inclining them to walk in it; and Kuriakes concluded with a short prayer. We sang a hymn, and separated for the night, rejoicing over these once lost sheep, now found. We were in a situation to understand something of the feeling of him who said, Rejoice with me for I have found the sheep that was lost. Nor was that all. We felt a degree of happy assurance that the same Spirit who had operated upon their hearts, would influence others, and bring them to the same interesting conclusion, and thus extend the cause of our blessed Lord.

On Sabbath morning we again met for worship. As the company present were of a mixed character, br. L. did not address the two candidates exclusively, but explained the nature of the union existing between Christ and the believer, and read the fifteenth of John, and other passages. Our dear young brothers were much interested,—made frequent remarks as brother Love went along, and the service was concluded as previously by prayer, when our two young Greek friends again joined.

This was a sweetly solemn meeting; perhaps the circumstance that it was the last Sabbath that I should enjoy the society of our dear friends before their departure for America, added not a little to the interest already excited; and when a hymn was sung by so many Greek voices, I felt unable to join in it, and had to retire for a little time to give vent to some of the sweetest feelings that ever agitated my breast. Yes, they were sweet; although in the full view of being left alone, and no expectation of soon enjoying Christian society, still I could not but rejoice. "The joy of the Lord was my strength," and so absorbing were the exercises, that I have thought of little else since, and their delightful influence continues to cheer and solemnize my mind.

In the evening, about 6, we walked to our Jordan, a quiet, sacred spot, where not a sound was heard but the voice of prayer, and there, in the calmness of a serene evening, apart from men and unknown to all around, the

precious ordinance was administered. Our dear English brother accompanied us, and only regretted that his ignorance of the language prevented him from entering so fully into the interesting scenes as he wished; but he rejoiced in having witnessed the power of the truth over the Greek mind, and said that it filled him with joy and courage. We afterwards sat down to the table of the Lord. The twentieth chapter of Acts was read, and those parts relating to the Lord's supper commented on. In the seventh verse there was something touchingly appropriate to our circumstances. Br. and sister Love were ready to depart. Our Greek friends seemed greatly to enjoy the reading of the word of God. The same spirit that characterized all the preceding exercises, accompanied this. It was a day long to be remembered, a day in which God bowed the heavens and came down—a time of refreshing from his presence, when the Spirit hovered over us, and made us feel, and see, and taste, unutterable things. But "Thought is poor; and poor, expression." Well, the time is hastening when neither thought nor expression will be poor; when the full soul will unburden itself on the bosom of its God. O then there will be no fear of using words which convey more meaning than they ought, or through their poverty fail to express the half. This joyous feeling seemed to be felt by all.

Apostolos says that there are other four in Patras in a most hopeful state of mind. He and the other converts are delighted with the hope of soon seeing br. and sister Buel among them.

But I had almost forgotten to mention Dionysius, the man at Potamo. When he heard that Apostolos was here, he came and conversed with him. Apostolos thought well of him, and said that the "spirit was willing but the flesh was weak." The man himself, however, said that he must be baptized, and went home to his village for a change of clothes for this purpose, but what has happened we know not; he has never since appeared. Perhaps you are ready to inquire what has become of Demetrius and Constantine? "Alas! how has the gold become dim, and the most fine gold changed." They did run well, but persecution has hindered them. Constantine gave way to fear, and Demetrius to gain. Demas like, he, (Demetrius,) having loved this present world, forsook his teacher and turned his

back upon his Lord. Their defection, especially Demetrius's, wounded me deeply; but I do not feel able to enter into particulars. I might mention, however, that Constantine called frequently before Mr. Love left, and showed some feeling; he was present when the two Greeks from Patras prayed. He remarked to Mr. Love, afterward, that they were good young men; asked if they were renewed, evidently alluding to the subject Mr. Love dwelt upon on the occasion; spoke of their baptism, and showed some interest in regard to it. Br. and sister Love, with their four little ones, left Corfu on the 9th in a small Maltese schooner. I am now alone, but am very comfortably situated, and feel none of the loneliness that I expected. The school is full to overflowing, and is still increasing. Accept of my thanks, united with those of the scholars, for your invaluable present of a Sabbath School Library.

Mrs. D. adds in a postscript—

If I am favored with such health and strength as I now enjoy, I will very cheerfully labor alone for a little season; indeed, I ought to be thankful to labor in any way, whether in health or in sickness; and such have been the enjoyments of the last few weeks, that every thing is light, easy, and pleasant.

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#### Ojibwas.

##### JOURNAL OF MR. BINGHAM.

In a letter accompanying the journal, Mr. Bingham gives a gratifying account of the state of the mission schools. The whole number of enrolled pupils was forty-seven, forty-three of whom were taught gratuitously; including three children of French descent. The number supported in whole or in part by the mission was eleven. The bible class had been suspended a few weeks, in order to give more direct attention to the Indians. Two services were regularly held with the Indians on the Sabbath, besides one in the evening and another on Wednesday evening. Mr. Bingham and Mr. Cameron visited also the Indians at Garden river or at Mvskutesagi almost every Sabbath. Four have been added to the church by baptism, and others give evidence of conversion to God. "Those who have been baptized," says Mr. B., "are adults, but all young persons. One is a married man, the others are single. And all have been, or now are, boarding scholars; and all were living at the mission at the time they professed Christianity." At a later date, Mr.

B. mentions the conversion of a second son of deacon Shegud, and of an Indian girl, member of the school. Several other girls had requested prayer on their behalf, among whom were Mr. B.'s two youngest daughters. His second daughter was baptized at Hamilton, N. Y., on the first day of January, in company with sixteen others. The prospect of further additions from the Indian population, is encouraging, as will appear from the extracts below. For further notices of the mission, see p. 20 of this vol.; also p. 278 of the last volume, and the Annual Reports.

Oct. 9, 1842. Visited Garden river. At our inquiry meeting in the evening, heard from all present. Shiwakons, the old chief, said he knew his conduct had been bad; liquor was ruining them, and yet they had taken it. Said they were left without the ministry, and he wished that I would visit them as often as I could. Repeated, he knew their conduct was bad, but if they could have the word steadily and faithfully preached to them, possibly they might be converted and become truly pious. His eldest son said, he was sensible that he had no religion about him; consequently, it was not worth while for him to say much. But he wished I would visit them often; for if they could be favored with the word steadily, it might turn them from their evil ways. The chief's wife said she was an awful sinner, &c.

22. Visited Mvshkutesagi.\* Found six lodges. Evening text, Watch, therefore, for ye know not what hour your Lord doth come.

23. At our inquiry meeting to-night, Madash said that some remarks I made last evening filled him with great fear. I felt, indeed, at the time, and have since felt, the importance of urging the doctrine of that text more than formerly. Shaueniguineb, Uabynose's son, expressed a hope in Christ, and conversed at considerable length in the meeting. He and Sagvjueose, Pyabitasi's son, expressed a desire to enter the mission the present year; and after conversing with their parents on the subject, and making some arrangements, agreed to take them.

Nov. 23. Received Sagvjueose and Shaueniguineb as beneficiaries for one year. To the former, we gave the name of Everett Pattison, and to the

latter, Solomon Peck, and to Minueues, Heman Lincoln. Commenced my Indian school on Monday last.

26. Although the weather was cold and a good depth of snow on the ground, went to Garden river in my boat. Norman Shegud, Heman, Everett, and Solomon, accompanied me. Put up with Ogista, who has built him a house.

27. Lord's day morning went into the bush to the old chief's lodge, and had morning prayer with them before meeting. We then returned, and about thirty adults assembled, whom I addressed from 1 Peter, iv. 7, 8. At the close of the service, recommended, as a more profitable way of spending the intermission, their conversing together on the subject they had heard. During the recess, the chief informed me that the subject had made a solemn impression upon his own mind, and he believed it had also on the minds of the whole assembly. He also acknowledged, with deep regret, the evil of his conduct in giving way to temptation, and indulging in intemperance. He said in the council he had had with his people yesterday, he recommended to them all to sign the temperance pledge; and he wished to sign it, to set them an example. He also added, he had informed them that his son Ogista was now to be their chief, and he wished him to lead, and them to follow, in the path of sobriety.

Afternoon text, 116th Psalm,\* 3, 4, 5. At the close of this service presented the pledge, and the old chief and twelve others signed it; and three others who signed last fall for one year, renewed their signatures. Magis-anikue, a son-in-law of the chief, expressed his wish to adhere to it permanently; and said, he was sure that he had never been truly converted, and was not a real Christian; but he also felt determined to "call on the name of the Lord to deliver his soul."

Dec. 4. At our evening conference on the first inst., Solomon Peck expressed his wish to devote himself to the Lord and become a member of the church. Consequently he was examined and approved, and to-day was baptized, after a discourse from 119th Psalm, 9.

7. At our prayer meeting this evening, the proposition being made for inquirers who wished to have prayer offered for them, to rise, Mary Cadotte, Everett Pattison, and Charles Cadotte, our hired man, all rose. This gave a

\* We used to write it, *Miskotasageñ*, but we now use the new orthography; and I find the Indians speak it *Mush* instead of *Mis*.

thrill of joy, and prayer ascended from warm hearts.

8. This seems like the beginning of good times. Everett has been in such mental distress all day that he has not eaten, not even at supper. And retiring to the small school-room to pray with the inquirers, we soon found all collected, and we had an interesting time. It appeared that Charles had previously obtained a hope, and he now related his Christian experience, and proposed himself as a candidate for baptism.

11. Lord's-day. At our church meeting on the 9th, Charles was again examined and approved, and to-day was baptized. A part of the 8th of Acts was read at the water side in English, French, and Indian; which seemed more than ordinarily to rivet the attention of the last two classes.

12. This evening Heman came to me and said, Everett does not feel as he has done. He feels very happy now, and wishes to know if you will have a meeting, and the Christians come together, that he may relate to them what the Lord has done for him. A meeting was notified, and the church was soon together, and Everett gave us an interesting account of himself. His distress continued until Saturday evening, and then it seemed perceptibly to move away as a cloud does by a powerful wind, and his soul was filled with love, and joy, and peace. He also said, when he joined himself to the praying people before, he had no knowledge or idea of that faith which the Lord had now given him. On being asked in what way he obtained mercy, whether on account of something that he had done, or something done for him by another, he replied, he had no doubt but that the prayers that had been offered had been some means of his obtaining pardon; but he thought his sins were forgiven on account of what Christ had done for sinners. He also said he wished to follow the Lord in that rite which himself had instituted. The change was so manifest that he was unanimously approved.

14. At our conference this evening, Mary Cadotte related what the Lord had done for her, but the supposed change was of so recent a date that her case was deferred for further consideration.

18. Lord's-day. At a meeting last evening, Mary Cadotte was further examined, and gave very satisfactory evidence of a gracious change. And, to-

day, she and Everett both received the ordinance of baptism.

24. Visited Mvshkutesagi again. Put up, as usual, with Everett's father. Morning text, the parable of the ten virgins—a very plain discourse. At our evening conference, Everett's mother informed us that she hoped she had met with a gracious change since I last visited them, and gave us a brief account of the operations of the Spirit on her mind. We next learned from her daughter that she was seriously concerned about her soul, and had been under serious impressions ever since my last visit to them. She appeared more deeply concerned than ever before; said she prayed daily, but was not a Christian, and desired that prayer might be offered for her. We then spent a little season in prayer, and our young brethren seemed to enjoy it as well as myself. They then spake and related what the Lord had done for them at the mission.

31. Commenced our new year's meeting with the Indians.

Jan. 2, 1843. Had a pretty full meeting the two previous days. This day we observed as a day of humiliation and prayer. Evening, had our monthly concert, and took a collection of seven dollars for missionary purposes. The season was one of special interest.

3. A few Indians remained until this evening, with whom we held a prayer meeting. Madash, from Mvshkutesagi, related a change that had lately taken place in his mind. He said, some remarks made in my discourse when I was there last fall, filled him with great fear, and he had been distressed about his sins ever since, until lately he found relief. A woman who had cherished a hope that she experienced religion some years ago, felt that she had not lived like a Christian, and felt like a poor lost creature.

11. At the close of our prayer meeting, Sophia, our youngest daughter, came to me with tears in her eyes and asked me to pray for her, and expressed an affecting sense of her need of a Savior.

14. Visited Garden river again. Found I. Cabbage, the Methodist native teacher, there. Evening, preached at the old chief's in the woods, and had a full meeting.

15. Lord's-day morning preached at Ogista's house. About thirty adults were present. P. M. br. C. occupied the time. After our evening meeting,



conversed with Madash, who was then at the place with his family. He said, since he was at our place, he had been examining himself to see whether his supposed conversion was genuine; and added, it did appear to him that it was. He also said, he could not be sufficiently thankful that I had prevailed upon him to sign the temperance pledge, for it seemed as if that had been one means of his conversion.

16. This morning before I returned home, went to Lake George to visit Winikis and his family. Found the three women all under serious impressions; all requested prayer, and all signed the temperance pledge. We had a pleasant season of prayer with them, and promised to present their cases to the brethren at home.

29. Visited Mvshkutesagi again. Morning text, If ye love me, keep my commandments, &c. Among other commanded duties, baptism was shown to hold an important rank. At our evening conference, Pyabitasi said he was a great sinner, and had not much to say. He fully believed all he had

heard preached, and was glad to hear the word. He was like a soldier going into the field of battle without his gun; he had no faith. His wife thought the evidence of her hope increased, but had not thought much on the subject of baptism. His daughter had obtained a hope, and in answer to questions, gave a history of it. Madash was present, and spake, but did not feel quite as well as when I last saw him. Everett, who was with me, then spake, and after relating some of his own comforts and enjoyments, he said, I have heard some of you relate your Christian experience, but I have not heard you say a word about obeying the Lord in the ordinance of His own appointment. And I suppose the reason is, the presents you receive from the British government keep you back. But, said he, no worldly consideration whatever should hinder you from following the Lord. Everett's younger brother then informed us that his convictions had deepened since we last visited them.

## Miscellany.

### MADAGASCAR.

Madagascar is situated in the Indian Ocean, about 500 miles distant from the eastern coast of Africa. It is one of the largest and noblest islands in the world, being in extent nearly three times that of Great Britain, and greatly surpassing it in the natural fertility of its soil and the grandeur of its scenery. On both the eastern and south-western sides of the island, some thirty or forty miles back from the coast, are vast swamps, rendered frequently dangerous by pitfalls, and in other cases almost impassable by the labyrinths of high grass or low bushy wood with entangled branches. There are in the interior, several bold and barren mountains, but, generally, the soil is easily cultivated, and highly productive. Every thing necessary to human comfort is, or may be raised, with the least degree of labor or skill.

### Character of the people.

Madagascar has a population of something more than four millions. The preponderance of the female sex, extensive plains of rice fields, once cultivated but now overgrown with grass, and "scattered ruins of villages, or even whole ranges of villages, now deserted," are all in evidence of a recent decrease of population.

Though there are several tribes on the island, yet the whole people may be divided into two classes, between which there is a broad line of distinction, showing their separate origin.\* One class, which, though not so numerous or so hardy as the

\* There is the same distinction here, that exists between the people of eastern and western Polynesia, the former of whom are called by Mr. Williams the missionary, Asiatic Polynesians, the latter, African Polynesians.

other, seem nevertheless to exert a controlling influence over the affairs of the island, are of an olive color, and have ordinarily thin lips, and straight or gently curling hair. The other class, though not so prompt and active, with a dark, and in most cases a woolly hair, are, nevertheless, more robust and generous, less susceptible of fatigue, and, "physically considered, the finest race in Madagascar."

The people, like most others living in warm climates, are naturally indolent and averse to mental exertion; but quick in their natural perceptions, shrewd in trade, given to lying, with feeble relative affections, often gluttonous and intemperate. Over against these vices, however, are to be set several important virtues; specially that of hospitality. Their advancement in civilization may be inferred from the facts, that at the time the missionaries first visited them, in the earlier part of the present century, though they had an abundance of cattle, they had never employed the ox as a beast of burden, and though they had smelted iron and converted it into a few rude implements, yet the king was amazed at seeing one of the missionaries, in shoeing a horse, drive the nails into its hoof, frequently crying out, "Take care, take care, don't hurt the horse, don't hurt the horse." It is to be added, also, that at that time they had no written language.

*The slave trade—its commencement—abolition—and renewal.*

Domestic slavery had existed in Madagascar from time immemorial, but the slave trade commenced about one hundred years ago. Pirates infested those seas, establishing themselves on the isle of Saint Mary, and at several points on the coast of Madagascar, until, hunted out by the exasperated Europeans, who burned their ships and their settlements, they were forced to abandon this murderous career, only to plunge into another course of life not less stained with crime. Having obtained the confidence of some of the natives of this island, they excited wars between the different tribes for the purpose of obtaining

their captives as slaves. The number of captives which they bought of the natives, together with those which they themselves kidnapped, amounted, it is supposed, to three or four thousand a year, who were carried into foreign and irremediable bondage. To such an extent had this practice been carried, at the time of the arrival of the missionaries, that universal suspicion and fear pervaded the island. The people of one tribe were afraid to accept the hospitalities of another, lest they should fall into a snare or pitfall; and no one journeyed alone by day even, much less by night, for fear of being waylaid and sold into slavery. Parents were afraid to send their children to the schools of the missionaries, lest there was a plot to seize them for the slave market.

In 1817, Mr. Hastie, a British Ambassador to the Court of Madagascar, was successful in inducing Radama, the reigning king of the island, to put a stop to the selling of slaves. As an inducement, however, the English stipulated to make to the king an annuity of \$1000 in gold, and \$1000 in silver, together with a quantity of ammunition, clothing, &c., &c. Mr. Hastie, who appears to have been a Christian philanthropist, resided several years at the court of Radama, and contributed largely to the general improvement of the country.

*The commencement and progress of the missions.*

In 1818 two missionaries of the London Missionary Society arrived, and opened a school in one of the remote tribes. Two years later, they were invited near the court, and were taken, together with their schools, under royal patronage. This protection, and even fostering care, were continued till the death of the king in 1828. During these ten years, several new missionaries had arrived; about one hundred schools had been established, giving instruction to several thousands of children; large portions of the word of God had been translated, which, in connection with school and other valuable books, had been distributed among the people; and above

all, many had given promising evidence of sincere piety—the end of all missionary effort—and the island was undergoing a moral renovation. The wilderness was beginning to bud and blossom. But God's ways are unfathomable.

#### *Reverses of the missions.*

Mr. Hastie, the British Ambassador, is already dead. The king also dies. From motives of sound policy, if not of piety, he had favored the introduction of Christianity into Madagascar. His wife, contrary to precedent, and in violation of the rights of the king's young nephew, is announced queen. She, if not herself hostile to the progress of the gospel, is influenced by her ministers, who are—and some of whom are her paramours. Through their instigations she cripples the energies of the missionaries; their schools are interrupted, the ordinances of the church are denied first to the new converts, then to those already in the church; new missionaries are refused residence on the island, old ones are finally sent away, or being forbidden all useful exertions, are induced to seek another field of labor, till the last family escape from the island at the peril of their lives. The sheep, thus left without a shepherd, are worried and wasted; are not only forbid to assemble in the name and for the worship of Christ, but are required to return to their former idolatrous practices, under penalty of death. Some apostatize, others flee to the mountains—hiding their bibles in the earth, and themselves in caves, or almost impenetrable recesses, where in secret assemblies at midnight they call on the name of their Lord, and counsel and comfort one another. Some suffer as martyrs. This only gives to the monsters fresh thirst for blood. The queen became herself a monster, persecuting unto death her most innocent subjects, without regard to sex, condition or rank.

The first martyr was Rosolama, a female of high birth, and of eminent talents and piety. Before being put to death, she was severely flogged for several successive days. She, however, maintained a fixed

purpose to surrender life rather than renounce her faith in Christ. Such was her calmness, both in the prospect and event of death, that the executioners repeatedly declared, that "*there was some charm in the religion of the whites that took away the dread of death.*" Before her execution, she requested a few moments to commit her soul to God; showing, thereby, that it was not an insatiation, but a calm purpose of soul.

The second martyr was Rafaralahy. He alone of the disciples had dared to be present at the execution of Rosolama. After her death he had given shelter to a few of the timid disciples, who met at his house at middle of night, and who said "it was indeed sweet to our souls to meet together after a hard day's labor, to read the words of eternal life, to converse together on spiritual things, to unite together in prayer and praise." A spy was admitted, who at once reported them to the government, and Rafaralahy was thrown into irons; and after having been tortured, in view to make him disclose the names of his associates, he was led to execution, speaking to the executioners as he went along of Jesus Christ; and "how happy he felt at the thought of seeing, in a few minutes, Him who loved him and died for him." After having offered the remarkable prayer, "*O God, open the eyes of the queen of Madagascar,*" he, voluntarily, lay down upon the ground, and they speared him.

How many have been put to death, we have not the means of knowing. The queen has published her determination to exterminate Christianity from the island. Though some of her officers advised her to a different course, assuring her "that it was the nature of the religion of the whites, the more you kill, the more people will receive it," yet her avowed purpose has been "to destroy completely all the roots, that no sprout may spring up hereafter." Some have fled from the island, others have concealed themselves in the mountains, where it is known they still hold secret religious worship, and console one another with the promises of God.

*The effects of rejecting Christianity.*

The island has experienced in its condition a sad reverse. There have been both wars and famine, cruel and desolating. Though not less than 20,000 in all, have received instruction in the schools established by the missionaries, yet the people are returning to ignorance. There were at one time not less than 500 hopelessly pious natives, yet idolatry has triumphed. Though Christian principles had tempered the general government, yet it is now administered on principles the most barbarous. After one of their internal broils, nearly two hundred captives were publicly executed; eighty-four were killed by the spear of the common executioner, seventeen were burnt alive, some were buried alive, and the rest were declared guilty by the ordeal of poison, and were killed on the spot. Infanticide is renewed. The slave trade has been recommenced with redoubled vigor; and the most valuable slaves in the world, are, at this day, and in spite of all that is done to prevent it, obtained from Madagascar. The general morals of the people have become greatly depraved; peace, and order, and relative affection, and public security, have fled. The breaking day has relapsed into night. When the Sun of Righteousness shall again arise upon that fair isle, is known only to Him who has said, Ethiopia shall stretch out her hands unto God, and the isles of the sea shall wait for his law.

Since writing the above notes on Madagascar, we have received the December number of the *JOURNAL DES MISSIONS EVANGELIQUES*, published at Paris. This contains an article on Madagascar, and mentions some facts of later date than we have elsewhere seen.

Of the native Christians who fled, six went to England, where they found not only a refuge and Christian sympathy, but some of them have been enabled to make important improvement in both Christian and general knowledge. One of the six, early returned as far as the isle of Mauritius, or as it is sometimes called, the isle of France. One of the two females died in England.

Her death seems to have been the result of sufferings arising from persecutions in Madagascar. She died in great peace of mind. She was only twenty-two when she died; her husband, a devoted Christian, having removed to Mauritius in hopes of contributing to the relief of the sufferers, who were taking shelter on that island from the rage of the queen.

The other four also left England a little more than a year since for Mauritius, hoping to preach the gospel among the 20,000 of their countrymen now on that island. Before leaving England, a great meeting was held in London, at which some of the refugees made very appropriate and affecting addresses.

The motives that led these refugees to return as far as Mauritius, though they could not re-enter their native island, may be gathered from the following extracts from one of their speeches.

The privileges which you enjoy make us think more and more of our fellow-countrymen. We know that many of them have fled to the isle of Mauritius, not from love to Christ, but because the queen is cruel not only towards the Christians, but towards all her subjects. We are constrained to leave you and go and instruct them. The love of Christ constrains us to do all we can. I hope you will pardon me; I speak with my heart full of emotion; pressed by my feelings I cannot restrain them. And now, dear friends, I am both sad and joyous. Joyous because of your kindness to us. Sad because I cannot say with the Macedonian, who appeared to the apostle, *Come over and help us*. Alas! Madagascar is full of darkness and crime. But I hope that God will hear the prayers which you offer, night and day, for the prayers of the righteous have great power. Pray God, who pardoned Manasseh after that he had made the blood of the saints to flow in the streets of Jerusalem, to pardon our queen and her government, for they know not what they do. I hope, before a long time, a door will be opened into Madagascar, and then will we send you a messenger to say, *Come over and help us*.

Adieu, dear friends; we shall see your faces no more on earth, but I have firm hope that we shall meet again in that region which Jesus has gone to prepare for them that are his. I close with the prayer, that the Lord would bless you.

*Brightening prospect of the mission.*

It is also stated that M. Johns, one of the former missionaries to Madagascar, has ventured upon the island, and has found one or more tribes not subject to the queen. One of them is disposed to receive instruction and to favor the establishment of mission schools. Mr. J. will make the attempt to re-open the mission among that independent tribe, and to collect such of the oppressed converts as can escape from their present bondage to this retreat. There are supposed to be about 200 who are in the most abject slavery, into which they have been sold, in their own country, for professing Christianity. Let Christians pray that their deliverance may be effected, or rather that the Lord would open the eyes of the queen, that she might restore once more the missionaries to their fields of labor, and the native Christians to their homes.

## SHORT SERMON.—NO. III.

*Ye are not your own, for ye are bought with a price.*—1 Cor. vi., 19, 20.

This is a very striking and momentous assertion; of most comprehensive meaning and unlimited practical application. Christian brother, can we spend a few moments more profitably than in examining it together? You and I have frequently used it in addressing both God and men. Do we know what it imports? Let us consider then,

1. We should not be our own, were we not bought with a price. Every thing that a creature is said to possess, is a talent committed to him by his Creator, for the use of which he must give account in the day of final judgment. Every human being is solemnly bound to dedicate every possession, every faculty of body and of mind, to the glory of God and the good of man. You have very often pressed this truth upon impenitent and worldly men, and you have often heard them, when convicted of sin, with inexpressible anguish confess that these things were so. But consider,

2. That all this is doubly true of those who are *bought with a price*, for “the love of Christ constraineth us, because we thus judge, that, if He died for all, then were *all dead*; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.” That is, we were all “condemned already,” doomed to eternal fire, children of wrath, heirs of everlasting death. From this condemnation Jesus Christ “redeemed us, being made a curse for us.” When he wrought out our salvation, he purchased us for himself; and we and all that we are or ever can be, became his. Our talents, our learning, our influence, our faculties, our bodies, our souls, our wills, our affections, our possessions, became his and his only forever. Consider again,

3. In the hour of our soul’s agony, when hell yawned before us, and behind us the holy law thundered out its unutterable curses, then we did most solemnly make this surrender of every thing to Christ. If we kept back any thing, we deceived ourselves, and the truth was not in us. It was the thought that we did really thus yield ourselves up to Christ, that brought peace to our souls. This was in reality the act of faith. And since that solemn hour, how often, in public and in private, have we made the same confession; and the more heartfelt has been the sincerity with which we have made it, the greater has been our peace and the firmer our assurance. It may then be assumed that this is not a mere heartless declaration, it is a solemn fact, a fact on which our title to salvation depends; for, if we are not Christ’s, we are our own, and we are still “in the gall of bitterness and in the bonds of iniquity.” Consider,

4. What do we mean when we say that what we hold is not our own but another’s?

We mean that we have *no right* to use it as our own. We must be governed in our use of it, simply by the direction of the owner. If we appropriate it to our own use, we are dishonest. We are guilty

of robbery. Or, if he allow us to use it, or any part of it, for ourselves, we must be governed in all respects by his will. If a man commit his property into my hands, for a term of time, I must surely do with it just what he prescribes.

And, again, we must give up what is not our own, whenever the owner calls for it. If we refuse, we are dishonest. We have no right to retain either the whole or any part of it. It is all the owner's, and he is the only rightful proprietor. If you lend a man a hundred dollars and when you call upon him for it he declines to surrender your property, or puts you off with a shilling, you would never trust him again.

Now this is precisely what is meant, when, in our text, it is said ye are not your own. Whatever we possess is not our own but Christ's. A certain nobleman delivered to his servants talents, and said "occupy till I come."

You are called by the name of Christ. You profess to be his. You say that you are not your own. But have you ever reflected on the meaning of this confession? You are a professional man, your learning, and talent, and influence, are Christ's. What right have you then to use them for the purpose of fostering your own ambition, or in any respect ministering to yourself? If you thus use them, you rob Christ.

You are a minister of the gospel. You have been in a peculiar manner set apart to the service of the Savior. You have, by your own will, laid yourself upon his altar. Have you then a right to live as other men live? Have you a right to shrink from hardship, and reproach, and inconvenience, and toil, and declare that you will serve Christ, but it must be in a comfortable settlement? Have you a right to pursue what studies you please, to read what books you please, engage in what enterprizes you please, for the sake of reputation, or honor, or power; or, in a word, to make your calling, as an ambassador of Christ, an instrument for attaining to temporal ease, or honor, or emolument? Christ had infinitely greater facilities than you for doing all this; Did he use them thus? St. Paul was an

abler and a more learned man than you, he rejoiced in being made the offering of all things for Christ.

You are a merchant or mechanic. You are by industry and skill acquiring property and standing. But you say that these are not your own. By what right then do you use them as you do? If a profitable investment presents itself, I do not hear you ask, does Christ permit me to make it? If a new channel of business is opened before you, I do not hear you ask, does Christ allow me to burden my soul any more with worldly care? If you fancy a new house, or more expensive furniture, or more fashionable apparel for your family, I do not hear you ask, does Christ permit me thus to use that which is not my own but his? In your arrangements at home and abroad, in your expenditures for pleasure or amusement, for yourselves or your children, in your principles of accumulation, I do not see that you even profess to differ from honest worldly men around you, who never profess that they are not their own. Let me ask you then to reflect upon your conduct and tell me whether you have ever affixed any intelligible meaning to the words when you have said that you are not your own. What if it should be found at the judgment day, that some of all these classes have never been any thing but their own, and Christ shall say to them I never knew you. Will he say this of you?

But I have said, that if any thing with which you are entrusted is not your own, you are under obligation to surrender it up as soon as the owner calls for it. If what you hold be his; when he requires it, you have no right to retain it a moment longer.

Christ indicates his claim by the facts brought to your knowledge. A world for which he died is perishing. He has spread their case before you. They are demanding the word of life at your hands. They will perish if you do not come to their aid. Your talents, and labors, and wealth, are necessary to save a world from destruction. If you do not surrender them when he thus demands them, what do you mean by say-

ing you are not your own? Will a man rob God?

Christian minister and candidate for the ministry, have you heard the cry of perishing millions? Christ demands your services. Have you offered them to him? Have you ever brought it home to your conscience, my talents are not my own, and Christ has a right to use them where he will? Have you not often looked around you on your circle of friends, your goodly parish, the comforts of home, the respect with which you are treated by your fellow-citizens, and said in your heart, I cannot give up all this for Christ?

Christian layman, the salvation of the heathen cannot, unless by a miracle, be accomplished, without your property. Christ demands it then of you. It is a solemn fact. You cannot escape from it. He does not ask for that which you do not feel. He requires that you make sacrifices for him, and do it to any extent that may be necessary for carrying on his work of mercy. "He that seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in that man?" I do fear that many of our professed Christians will lose their souls by covetousness.

Now let us look at the facts standing out before us at the very moment that I am writing. God is opening before us immeasurable fields already white to the harvest. Our missionary brethren are fainting for want of helpers. One and another is falling by death, or leaving his post from sickness. This is seen and known by thousands of ministers and candidates for the ministry, and yet I suppose that in all the churches of all denominations in this country, there are not half a score preparing for missionary labor. We boast of having 600,000 Baptists in the United States. Our missionary stations are languishing. The most urgent appeals have been made by our Board at home and our missionary brethren abroad. These 600,000 persons, all, to a man, declare that they and their property are not their own; and yet when Christ demands what they de-

clare to be his, what do they offer him? I could weep while I utter it; less than ten cents a year, less than a cent a month on an average. This is their tribute of thanksgiving to Him, who they say has redeemed them "with his own most precious blood."

Are we not abusing the doctrines of the cross? Are we not deceiving ourselves? Do we not suppose that at a particular moment we gave up all to Christ; and because we once did this, believe that we may be Christians, while every act of our lives testifies that we are living to ourselves? If a man say that all that he possesses is Christ's, and then acts with it like an infidel, will he be judged by his word or his deeds? If a man have faith and have not works, will faith save him? Brethren, consider these things, and may the Lord enable us with a renewed dedication to say in sincerity we are not our own, and to act accordingly.

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SENTIMENTS TO BE PONDERED OVER  
BY THE CHRISTIAN IN THE SOLI-  
TITUDE OF THE CLOSET.

*Christ requires all, and the surrender of less than all is not Christianity.*

It follows, then, that if we are doing a particle less than all we can do for the kingdom of Christ, we are incurring a proportion of the guilt of those who are doing nothing, and for the very same reason. The obligation which binds us to take any part in the grand conflict which is waging, not only holds us responsible for doing every thing in our utmost power, but actually regards whatever is short of this as so much opposition, with our cognizance, against him. Let us not suppose, then, that because we are doing something we are sufficiently demonstrating our fidelity to his cause; if we are only doing one-third, so to speak, of what we could do, the other two-thirds are operating, as ours, in hostility against him, as truly as that one third is operating, as ours, in his behalf. If there be, for instance, somewhere in the heathen world a certain amount or form of evil which my agency, armed with power from heaven, might entirely subdue, and I have aimed at the destruction of only one half of it, the other half must be regarded as my agency for upholding the cause of idolatry. If a church, or an indi-

vidual, support—as some do—a native teacher of Christianity in India, on the condition that he be called by the name of the Christian contributor; and if, while supporting only one, he could support two, he must be regarded as working there by two representatives—one for Christ, the other against him. True, the second, or evil agent, has not been named after him, is not supported by him; but inasmuch as he could, by the Divine blessing, be counteracting double the amount of evil influence which he is, that portion of it against which he proclaims no war, and makes no effort, is to be held as working against Christ, with his connivance, and in his name. Precious influence! each grain of which exceeds all calculable value. Well might our Lord be jealous for every particle; since there are but two treasures in the universe, one for Him, and the other for Satan; so that every grain withheld from him, falls into and enriches the other. And well may the Christian regard himself with all the sacredness of a temple, since he cannot yield himself to any other claimant than Christ, even for a moment, without yielding himself, during that moment, to a hostile party. So that, in truth, our only escape from partial hostility to Christ, is that of unreserved devotedness to his service.

*Christ deserves all.*

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the Cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed, to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think, that, in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in wo, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, how is it we

are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price! It is the theme of the universe. Look on that glorious being descending from heaven in the form of God—know ye not “the grace of our Lord Jesus Christ,”—that he sought no resting-place between his throne and the Cross? Behold that Cross; know ye not that “he loved us and gave himself for us?” that “he bare our sins in his own body on the tree?” Approach nearer, and look on that streaming blood; know ye not “the precious blood of Christ,” and that that blood is the price of your redemption? Hear ye not the voice from heaven which now says, “Deliver them from going down to the pit, for I have found a ransom?” Feel ye not the Spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See ye not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, “O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?”

*The heathen world needs all.*

It is affecting to think that while we are sitting, perhaps in our home, comparatively unmoved, there are, elsewhere, above six hundred millions of our race under the almost undisturbed domination of Satan; that these myriads are the wretched survivors of untold generations, who have lived and died under the same vassalage; that, as if they were born and were living in hell instead of on earth, the Destroyer is living and walking amongst them; and that almost all the influences under which they pass across the stage of life, and which are perpetually darting and acting upon them from all sides round, are the influences of a system which he has been thousands of years constructing and maturing; to which he has been constantly adding something, and the sole merit of



which, in his eyes, consists in the efficacy and certainty with which it invades and destroys them. Such, we may suppose, was the sight which Jesus beheld, when from the mountain's top the ten-pter meant that he should see only "the kingdoms of the world and the glory of them." And is it true, that after the gospel has been amongst us nearly two thousand years, *that* spectacle is to be seen still? Ascend, in thought, the same mount—we might say to the inquirer—and you behold substantially the same vision. Take a hasty glance at them, at least; more, you cannot; for were they to assume the most dense and compacted form, days must elapse before they would all have passed. Look down upon them—if the thick darkness which hangs over them will permit; look down, and mark their condition. Listen to the din of the great Babel; do you hear any voice of prayer? do you see any hopeful sign? It is true, they have priests—but they are impostors and murderers; and altars—but they are stained with human blood; and objects of worship—but they "sacrifice to devils and not to God." Look closer still; and as you look, think of all the elements of influence—ancestry—wealth—numbers—you cannot name one which is not made to minister to their destruction. Enumerate the vices—avarice, sensuality, revenge—you cannot specify one which is not, not merely embodied, but adored; for these are their gods under other names. You cannot point out a single object in the air, the earth, or the waters, which might be pressed into the service of sin, and which is not actually so employed. You cannot discover a single individual who is not acting on every other being in all that countless mass in confirmation of their common depravity. You cannot name a sense of the body, a faculty of the soul, an evil propensity of our nature, which is not seized and held fast by as many hands as some of their false divinities possess, and which does not lend its willing aid in return. You cannot name a single moment, from birth to death, in which the whole of this infernal machinery is not everywhere in destructive activity, shedding poison, and raining death; an activity, compared with which, the utmost mechanical velocity, or the still greater activity of the material elements themselves, are mere quiet and repose.

And having surveyed this dense array of evil—having explored this living continent of depravity—do you wonder that God does not burn it from the earth?—does not forthwith sweep the whole of these myriads away with the besom of destruction?

*Them! Destroy them! Their guilt is, in one respect, venial, compared with the sin of the Christian church. Their state, fearful as it is, is explicable, compared with the conduct of those who hold in their hands the known means of their rescue, but refuse to employ them.*

Look, we entreat you, look at these myriads again. You think, perhaps, that you do see them; many, at least, may flatter themselves that they do; but no, they have not yet—their conduct proves it. See, the countless mass is at worship—before the throne of Satan, glowing as with the heat of an infernal furnace—with rage, lust, and cruelty, for their religious emotions. Look at them again—their demon worship is over; but are they satisfied? How eager their looks! how objectless and restless their movements! how the living mass of misery heaves, and surges, and groans, and travails in pain together!

Look at them once more; they are travellers into eternity; mark, how vast the procession they form, how close their ranks, how continuous the line, how constant and steady the advance! Do you see them now? Then you see that angry cloud which hangs over their ranks—which moves as they move—and which ever and anon emits a lurid flash; it is stored with the materials of judicial wrath. Do you mark them still? Then you see that thousands of them have reached the edge of a tremendous gulf—it is the gulf of perdition, and they are standing on the very brink. Are you sure that you see them? God of mercy! they are falling over—they are gone! And we never, never tried to save them! Father, forgive us, we know not what we do. Savior of sinners, spare us yet another year. We know they are lost—lost to happiness and lost to thee! We could have told them of thee—shown them thy cross—given them thy gospel—pointed them the way to heaven. But they are lost!

*Coming generations require us to consecrate all.*

It is the undying self-propagating nature of our moral influence, which invests every thing we do with so much importance; its immediate effect may be trivial, but who shall calculate consequences never ending, ever expanding? Christian parents, the scale on which you give is likely to affect the liberality of your children's children to the remotest generation. Christians, you are living for futurity. The character you impress on the age is not to die with you—it is the legacy you will bequeath to posterity. The influence you are now

putting into circulation is not to be limited to the present ; it will reach to those you never saw, and descend to other times. Churches of Christ, reflect, traces of your character will reappear ages hence, in the churches of India and Africa, China and Japan—of shores yet undiscovered, and nations yet unformed. You are giving Christianity to posterity : what kind of a Christianity are you giving it ? a languid, feeble, spiritless thing, or a system instinct with life ? Shall it go forth to the world, and down to the future, covered with the honors and repeating the achievements of its first days ? or a half-hearted, torpid, self-indulging system, living on the world's sufferance, and struggling on for a bare existence ? Remote generations summon us to duty ; and adjure us, by the responsibility of our present position—by the bright hopes we cherish of millennial bliss—and by the certainty that the impulse we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of Apostolic times, fresh from the Cross, and glowing with the fire of a Paul.

*Nothing done for Christ is lost.*

Say, what of all the past is lost ? the mites of the widow ? True, the gift in itself was small, the act trivial ; but she has, in high moral effect, been giving them daily ever since. They have multiplied into millions. Those mites have formed an inexhaustible fund ; and to the end of time will constitute for the church an ever-augmenting treasury of wealth. What is lost ? the labors of those who first took the mission field, and who have already fallen ? True, they failed in some of their immediate ends, and fell comparatively unwept. But holy, honored men, your day of moral power is yet to come. Already, your names are our titles ; your memory is our inspiration ; your noble deeds are our heraldry ; your example, a precious part of our inheritance. By the perusal of your tale, shall many a youthful bosom swell with the sacred ambition of living to Christ in heathen lands ; and, as he hears your name pronounced with benedictions, or touches the soil which contains your hallowed dust, or opens the sacred page which you first laboriously unlocked to wandering eyes—your memory shall fire his zeal, and in his labors shall you live again. What is lost ? the blood of the martyrs ? True, they fell. The car of the demon to which they were sacrificed, rolled over them and on ; “ their ashes flew, no marble tells us whither ; ” the voices which bewailed them sank into silence ; the tyranny which oppressed them waxed stronger and stronger ;

and age followed age apparently only to blacken their names, or to proclaim that they had lived and died in vain. But did they ? Let the history of Truth, struggling with Error ever since, testify. Never have their sufferings ceased to thrill the general heart. Long have some of their softest whispers at the stake, been oracles to support the suffering, and watchwords to animate the valiant for the truth.

And such shall be your honored destiny, martyrs of Madagascar ! Precious were your deaths in the eyes of your Lord. Precious in our eyes is every drop of your blood. And the time shall come when precious shall be the spot where you were speared in the eyes of your own people. At present they deem you vanquished. But they never fail who die for Christ. That land belongs to Him. And when he assumes his right, your wounds shall plead for him ; the spear that pierced you shall blossom and bud ; your martyrdom, subservient to a higher influence, shall give a resistless impulse to the cause of truth.

That time will come ; the time when Christ will have taken, not that island only, but the earth for his possession. The price has been paid—the transfer made—the time for actual possession appointed—the approach of that time divinely indicated. Let us imagine that future period to have come. There is Christendom purged of its corruptions ; India without its caste ; China without its wall of selfishness ; Africa without its chains ; earth without its curse. All its kingdoms consolidated into one vast spiritual empire, are happy in the reign of Christ, and prostrate at his feet. And will it form no part of the employment of that blessed time, to trace back that grand consummation to all the trains of instrumentality which led to it ? It will, doubtless, form a part of the occupation of heaven itself. And in the prosecution of that inquiry, will there be one period whose annals shall be referred to with surpassing interest ? One, from which that great ocean of results will be found to have derived many of its most important springs and streams of Christian influence ? That period will, doubtless, prove our own. And will not he be among the happiest Christians *then* who perceives that, by embarking his all in the cause of Christ, he has an ample revenue of glory to lay at his Savior's feet ?

Young men, remember this. The morning of your life, and the morning of a glorious day, are dawning together. Would you inscribe your names on a page which shall be read with interest by a renovated world ? In the great audit, would you stand for more than a unit ? Then must

you spring to action at once. Delay awhile—and, go where you will, no country will be left for you to be the *first* to claim for Christ ; no language remain for you to consecrate by *first* pronouncing in it the name of Christ ; no single tribe to whom you can present the *first* bible ! Happy deprivation ! and is nothing left—no lofty mark for Christian ambition to aim at ? Yes, the church has left you one, at least—and that the loftiest of all. There is yet left to you the high distinction of not living to yourselves. Aim at, and exhibit that distinction ; and, at the period of retrospection of which we speak, it shall be found that if others began an era of activity, it was yours to eclipse them by commencing an era of devotedness.—*Harris's Great Commission, 1st Edition.*

#### Notices from the Missions.

**GREECE.**—Mr. Love, whose health has compelled him, as before noted, to return to this country, left Corfu on the 9th of Dec. last, and arrived at Malta on the 13th. He thence took steamer for Messina, Sicily, and at our last date, Jan. 9, was on board the bark *Creole*, bound for Philadelphia, to sail the 17th.

**CHEROKEES.**—Letters from Mr. Jones announce the safe and welcome arrival at Cherokee of Mr. Frye, Miss Hibbard and Miss E. S. Morse, early in January. Miss Hibbard commenced her school at Cherokee Jan 25. Mr. Frye expected to open another at the same place within a few days. Miss Morse was to have charge of a school at Delaware Town. The prospects of each are said to be full of encouragement. "I hope a new era in our history will commence," Mr. J. writes, "and that God will bless abundantly the additional instrumentality which we have rejoiced to welcome to the field. They have come under favorable circumstances. We receive them with unqualified affection and confidence, and the Cherokees do the same."

**ARRACAN.**—By letter from Mr. Comstock, dated Akyah, Oct. 8, we learn that Mr. Kincaid was about to leave that place for this country, accompanied by Mr. C.'s two eldest children. The cause of Mr. K.'s return is not stated, but probably was ill health, by which he has been repeatedly interrupted in his labors of late years. Our last direct advices from him were of Aug. 8, at which time he was mostly confined to his house, partly on account of the excessive rains, and partly from poor health. Many, however, called at his residence ; on some days from twenty to thirty,

and seldom less than four or five. The number of serious inquirers, however, was very small, and two who had been admitted to the church, had been excluded for apostacy, occasioned, it was supposed, by fear of a violent death. "Poisoning and assassination," says Mr. K., "are not uncommon crimes in this city, and the perpetrators are rarely found out." Some interest had been shown in regard to the "new religion" by several priests. The Kemmae "mountain chief" also continues to plead for teachers. Mr. Kincaid writes,

A priest from Ceylon, after reading some time and hearing the gospel, declared against the worship of idols, and he was driven from the monastery. He then went into a *zayat*, but after remaining there a few days, the priests came, tore his books to pieces, and drove him from that place. I gave him more books, and he is constantly reading—says he is convinced there is one only living and true God, and that idols are an abomination. This is all he knows now, but he has an inquiring mind, and will, we hope, come to know God and Jesus Christ whom he hath sent, which is eternal life. There is another priest in town who calls, asks for books, and listens with apparent interest. I have formerly mentioned to you a very interesting priest in the country. Mr. Stilson and I spent a Sabbath in his monastery and preached there. He keeps the New Testament openly, and reads. Not long since, he sent to me for a few more tracts, and said he should come down towards the close of the rains and make me a visit. He says openly before the people of his village, that the worship of idols is apostacy from God ; but whether he will ever get any further into the knowledge of Christianity, it is impossible to say. No person who has not lived among the heathen, and become acquainted with all their feelings, and modes of thinking, can form any idea of the extreme ignorance and darkness of the heathen mind. In fact, but few heathen ever think at all, and their moral perception is so feeble, that the most solemn and affecting truths make but little impression upon them. The mountain chief and eight or nine of his people have been down, and remained five or six days, calling on us every day. They appeared anxious to have us keep them in remembrance, and give them books—said our house was shut up and no one allowed to live in it, because "it was for the teachers."

## ANNUAL MEETING OF THE BOARD.

The twenty-ninth annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the Pearl-street Baptist church, Albany, N. Y., on Wednesday, April 26th, at 10 o'clock, A. M. The Rev. PHARCELLUS CHURCH, of Rochester, N. Y., is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE B. IDE, of Philadelphia.

BARON STOW, *Rec. Sec'y.*

*Boston, March 15, 1843.*

[The Editors of Baptist papers are respectfully requested to copy the above.]

## Donations.

FROM FEBRUARY 1 TO MARCH 1, 1843.

## Maine.

Cumberland Bap. For. Miss. Soc.,	
Henry B. Fernald tr.,	
Freeport, For. Miss. Soc.	2,60
North Yarmouth, Fem.	
Bur. Miss. Soc.	26,15
	28,75
Buxton, North Bap. ch.	3,00
Mrs. William Bailey	1,00
Miss Mary W. Bryant	1,00
per Rev. Wm. Bailey,	5,00
Guilford, Bap. ch.	9,56
Dexter, Levi Morrill	20,00
Lebanon and North Berwick,	
Bap. ch. and soc., per Tristram	
F. Goodwin,	31,25
	94,56

## New Hampshire.

Kingston, E. G. Dalton	3,00
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## Massachusetts.

Boston, Charles St. ch., a few	
ladies, per Miss Hannah H.	
Hadley,	20,00
do., do. do., a female member,	
per Mrs. Sharp,	5,00
do., Blossom St. Sab. school,	
for African Miss., per Rev.	
H. W. Day,	1,87
do., Harvard St. ch. and soc.,	
mon. con., per Perez Gill,	23,50
do., Federal St. Infant Sch. Miss.	
box, Mrs. Newcomb teacher,	
per W. D. Ticknor,	3,00
do., do. do. united mon. con.,	
per Elijah Mears,	13,06
do., Baldwin Place ch. and soc.,	
mon. con. for Feb., per Thom-	
as Shaw,	22,20
do., Bowdoin Square Bap. ch.	
and cong., per Wm. Blake,	50,00
Shelburne, Jonathan Ballard, per	
Horatio Belton,	5,00
West Cambridge, Bap. ch., per	
Rev. Timothy C. Tingley,	15,00
Newton Theol. Inst., mon. con.,	
per O. W. Briggs,	7,13

Townsend, Bap. ch., per Rev. C.	
W. Redding,	14,00
Charlestown, a lady, to make up	
the balance of \$100, as one of	
eighty,	70,00
Plymouth, Bap. ch., mon. con.,	
per Rev. Joseph M. Driver,	2,12
West Dedham, Bap. ch., mon.	
con.,	11,76
do. do., Benja. Tubs, for	
Indian Miss.,	3,00
per Rev. J. B. Damon,	14,76
A friend, to purchase a standing	
press for Indian Miss.,	180,00
do. do., per Dr. Pattison,	50,00
	496,63

## Rhode Island.

North Kingston, Bap. ch. Quid-	
nessett Neck	15,10
South Kingston, Bap. ch.	22,25
per Rev. J. B. Brown,	
Agent of the Board,	37,35
Providence, Mrs. Sarah S.	
Thompson, per Dr. Pattison,	5,00
	42,35

## Connecticut.

Connecticut Bap. State Conven-	
tion, Joseph B. Gilbert tr.,	160,60

## Pennsylvania.

Covington, Bap. ch., for Burman	
Miss., per Ephraim B. Gerould,	5,00

## Virginia.

Richmond, Fem. For. Miss. Soc.	
of 2d Bap ch., in part of annual	
collection, per Mrs. S. M.	
Magoon,	50,00
Middleburg, Rev. J. T. Massey,	
per E. C. Brown,	2,00
	52,00

## South Carolina.

Bennettsville, Nathan B. Thomas,	
per Thomas P. Lide,	6,00
Newberry Court House, Y. J.	
Harrington,	5,00
	11,00

## Mississippi.

Zion Association	15,00
Yellow Bush Assoc., as fol-	
lows:	
Genada ch.	12,00
Preston do.	8,75
Concord do.	,37
Rehoboth do., for	
Burman bible,	7,00
Troy ch.	23,00
do. do., for Bur-	
man bible,	20,00
Providence do.	4,56
Dutch Hill	4,25
do. do., John Boon,	
for Burman bible,	,56
Rev. James Minter,	
for Burman bible,	2,50
do. do. do.	2,50
	85,49
per Rev. Wm. Minter,	100,49

## Alabama.

Rev. Dr. Manly	25,00
B. Whitfield	25,00
Two ladies	30,00
Mrs. Jane E. Powell	10,00
Mrs. Arabella Prince	5,00
Mr. Richards	16,00

Mr. Noble	5,00	
Mr. McGowan	1,50	
Mr. Skeasucks	1,00	
per Rev. J. L. Dagg,	—	112,50
<i>Kentucky.</i>		
Georgetown, Bap. ch.	13,00	
do., Mrs. Ewing,	1,00	
per William Colgate,	—	14,00
Maysville, collection	12,40	
Washington, do.	4,10	
Minerva, do.	6,60	
Mayslick, do., with a gold		
ring,	10,88	
do., Mrs. Maria Morris	1,00	
Flemingsburg, collection	9,10	
Millersburg, do.	3,00	
Paris, do.	3,35	
Stamping Ground, do.	12,77	
Bark Run ch., col. after		
sermon	8,80	
R. P. Miller, for Indian		
Miss.,	1,00	
Mrs. Susan A. Mills, for		
Indian Miss.,	1,00	
Miss Nancy Daniel	,50	
Miss Mary O. Lewis	,57	
Dry Run, collection	8,23	
Big Spring, do.	10,55	
Cane Run, do.	6,00	
Great Crossings, col. after		
sermon	17,63	
do. do., G. B. Long	1,00	
do. do., R. A. Long	,30	
Georgetown, col. after ser-		
mon	10,62	
do., Judson Fem. M. Soc.,		
Mrs. E. G. Peirce tr.,	17,35	
do., Mrs. E. Farnham	8,00	
do., Mrs. M. H. Ewing,		
for Tavoy Miss.,	1,00	
do., mon. con., per Rev.		
H. Malcom,	3,32	
Frankfort, col. after sermon	10,35	
do., mon. con., per Mr.		
Allen,	65,65	
do., col. in Sab. school after		
an address,	4,00	
do., Mrs. M. W. Noel	1,00	
do., Mrs. Jane Devine	1,00	
do., Mrs. Maria L. Mc		
Kery	1,00	
do., Mrs. Mary Fox	2,00	
do., William K. Fox	1,00	
do., D. C. Freeman	5,00	
do., Mrs. Martha Freeman	5,00	
do., D. C. Freeman, Jr.	1,50	
do., Miss Mary J. Freeman	1,00	
do., G. R. Freeman	,50	
do., Newton Freeman	,25	
do., C. T. Freeman	,10	
do., Terah Freeman	,10	
do., Miss E. E. Freeman	,06	
Forks of Elkhorn, two		
friends	2,55	
Isaac Wilson	2,00	
Mrs. Eleanor Waggonner,		
to fulfil a promise made		
some years ago, to give		
\$1 annually,	20,00	
Glenn's Creek, col. after		
sermon	13,60	
do. do., Robert Adams	10,00	
do. do., Joseph B. Young	1,00	
do. do., Asa Crandall and		
Mrs. Crandall	1,00	
Versailles, col. after ser-		
mon	5,75	

do., Rev. Josiah Leake	2,00	
do., Mrs. Mary A. Leake	,50	
do., Miss Susan M. Leake	,06	
do., Miss Susan E. Bradley	,31	
Mt. Vernon, James Ben-		
nett	1,00	
do., a lady	,12	
Clear Creek, collection	17,25	
Mount Pleasant, do.	6,00	
Hillsborough, col. after		
sermon	5,75	
do., a lady	1,00	
do., Miss Rebecca Ed-		
wards	1,00	
do., Martin Edwards	5,00	
Lexington, col. after ser-		
mon	13,40	
do., Mrs. Agnes Wiseman	10,00	
do., John Allen	5,00	
do., Jeremiah Hartley	5,00	
do., N. Mixer	2,00	
do., Mrs. Hannah Drake,		
for China Miss.,	5,00	
do., Mrs. Melinda Landu-		
man	1,00	
do., Miss Lydia Graves	1,00	
do., Miss Sarah Graves	1,00	
do., Simeon Drake	1,00	
do., mon. con., per Dr.		
Clagett, for Ind. Miss.,	7,50	
do., Jubilee col. in Oct.,		
per Rev. W. F. Broad-	30,00	
dus,		
per Rev. Alfred Bennett,		
Agent of the Board,	—	433,22

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*Ohio.*

Mrs. Betsey Burnham	1,00	
Ohio Auxiliary Foreign		
Mission Society, J. B.		
Wheaton tr.,	400,00	
John Stewart	,12	
Greenfield, Bap. ch., mon.		
con., Hugh Smart tr.,	4,00	
Winchester, in part of sub.,	6,57	
West Union, do. do.,	7,33	
per Rev. Alfred Bennett,		
Agent of the Board,	—	41

*Indiana.*

Robinson Township ch., mon.		
con., per Asa Marsh,		

*Illinois.*

Illinois Baptist Convention, Rev.		
Warren Leverett tr., per Rev.		
William Leverett,		3

*Michigan.*

Baptist Convention of the State		
of Michigan, R. C. Smith tr.,		
per Marvin Allen,		2

*Legacy.*

Beverly, Mass., Larkin Foster,		
deceased, per Benja. Foster,		
A female friend, for Burman		
Mission, per anonymous letter,		3

*Scotland.*

Carvers, James Douglass, for		
Burman Miss., per Miss Eliza		
F. Clibbon,		7

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H. LINCOLN, Treasurer

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

MAY, 1843.

NO. 5.

## American Baptist Board of Foreign Missions.

### Teloogeois.

LETTER OF MR. VAN HUSEN, DATED  
NELLORE, DEC. 15, 1842.

Nellore is situated on the south side of Pennar river, fifteen miles from the bay of Bengal, and 110 miles north from Madras; and contains with its suburbs, including three adjacent villages, about 20,000 inhabitants. Several other small villages lie within ten miles of the place, and others still, suitable for associate stations, are within twenty-five miles. The surrounding country is open, and may be traversed on foot or on horseback many miles during almost any part of the year. On the west it is skirted by an artificial lake, or tank, five or six miles wide at certain seasons; and from this and the Pennar, abundant supplies of water are procured for irrigation and other purposes. Hence the liability to famine is less imminent than in other districts of the country.\* The climate is reputed healthy, and the temperature, though high, is moderated generally by the sea breeze.

Nellore is a civil and military station of the Hon. East India Company, and has a European physician, &c. It has much intercourse with Madras by trade and otherwise, and is on the direct road leading from Madras to Masulipatam, Vizagapatam, Cuttack, and Calcutta. Communication is open also with Hyderabad, Nagpore, and other important places.

Before the establishment of Mr. Day at Nellore, the city and surrounding region were without a Christian missionary; and, to the

\* Famine is not infrequent in Hindoostan. In 1833 and the two succeeding years, the district of Guntoor lost half its population. In the town of Guntoor, which is 150 miles north of Nellore, 20,000 persons were daily fed by government for a long time, yet hundreds died every day.

present time, no missionary is to be found in some directions within hundreds of miles. The male population can generally read; and the city being the resort of thousands of Teloogeois from towns and country inland and far distant, it furnishes extensive facilities for the promulgation of the gospel, both by preaching, and the distribution of the scriptures and religious tracts.

*Schools—Native assistants—Church to be constituted.*

I have devoted some attention for the last fifteen months to the school department. The school in town was nearly broken up a few weeks before the close of 1841, by the influence of a heathen teacher, whom we were obliged to dismiss. But the examination of those who remained, together with the school in the mission compound and several individuals to whom private instructions had been imparted, was interesting, and, on the whole, satisfactory.

During the present year, the school in town has progressed as much as could have been reasonably expected in view of all the circumstances. The General Assembly's English and Teloogoo school—the prejudices of the people against the reading and expounding of the scriptures—the influence of the teacher above mentioned—the frequent occurrence of festivals, and the prevalence of cholera during a part of the months of August and September, have all militated against its prosperity. I have usually devoted to it from one to two hours of each morning, and on Lord's-day morning have heard the portions of scripture, catechism, and first lessons, committed during the week. The average number of pupils has been about thirty.

Two of the largest boys, before leaving the school, had committed to memory the first fifteen chapters of Matthew. Several have committed as far as the 9th chapter, and all who can read have learned to the 6th, besides the catechism and first lessons, which have been learned by most of the school. The school in the mission compound, under the care of Mrs. Van Husen and Mrs. Day, has also made gratifying progress in elementary studies. The average number of attendants in the Teloogeois and English departments has been seventeen. Most of the former commenced with the Teloogeois alphabet; all have committed to memory the first lessons and catechism, and with the exception of three boys, can read the Testament with considerable ease: six have learned the second and part of the third; and seven have committed the first eighteen chapters of Matthew, and can write very well. Their Sabbath lessons they have usually recited to Mrs. V. with a degree of accuracy and interest seldom surpassed by Sabbath school children in Christian lands. One of the number, a young man from Risnapatam, gives pleasing evidence of a change of heart. We have watched with no ordinary interest the progress of truth in his mind. He has uniformly manifested a thirst for knowledge, and never seems to tire of hearing the truths of the gospel. His anxiety for the salvation of others, especially his friends, has given us much joy. A short time since, while on a visit to his mother, (who is a widow,) he succeeded in persuading a younger brother and four other boys of a neighboring village, to return with him to Nellore. But the four boys through fear, and the influence of relatives, left in a day or two, and only his brother remains with us. May the good Shepherd watch over and preserve this lamb of Christ, and lead him and us into the green pastures and beside the still waters.

The East Indian young man formerly mentioned to the Board, gives gratifying tokens of future usefulness in the cause of the Savior. Since my arrival in Nellore till the close of the last year, I have usually devoted from one to two hours daily to his recitations. Br. D. and myself have given instruction in English grammar, geography, rhetoric, algebra, geometry, and natural and intellectual philosophy. He is now studying moral philosophy, and we hope to give him a short course on

systematic theology. He reads and speaks the Teloogeois language with ease, and we hope that many idolaters will hear the gospel from his lips, believe, and be saved.

Elisha, a Teloogeois, who has been with us about eighteen months, has rendered much valuable assistance, especially on mission tours and in aiding me in the acquisition of the language. He is, in many respects, an interesting man,—possessing a popular address, an intimate knowledge of the Hindoo religious systems, of the Teloogeois, Tamil, and Cannarese languages, and, to a limited extent, of the Hindustani and English. But chiefly his love to the Savior will, we trust, render him a valuable assistant to the mission. Besides the mission circle, there are connected with us nine who cherish the hope that they have been born again. In regard to most of these we have a comfortable evidence of a gracious state, but for the others we hope with trembling. If the Lord will, we hope soon to organize a church. "O that the little one may become a thousand, and the small one a strong nation."

#### *Annual festivals at Nursimha-Conda, and Janavardoo.*

The annual festivals at Nursimha-Conda, and Janavardoo, were attended in May and June last, the former by Br. McCarthy and Elisha, (Br. D. and myself being providentially detained at home,) and the latter by Rev. Mr. Heyer of the American Evangelical Lutheran Church, the two brethren above mentioned, and myself. At the former, the brethren met with a kind reception, and preached the gospel to many perishing idolaters. The distribution of the scriptures and tracts was less than in former cases, not because the people were less interested, but in consequence of rather a liberal distribution on previous occasions, and at several of the surrounding villages. A spirit of inquiry and a diminution of prejudice towards Christianity and its propagators was apparent. Patient, prayerful, self-denying, and persevering effort will, with the blessing of God, effect wonders among this people.

As the festival at Janavardoo occurs at the new of the moon, the deeds of darkness committed are as dark in a moral, as the nights are in a physical sense. Romans 1st, 21—32 made a deep and solemn impression on my mind. The missionary is a kind of

living martyr. The customary practice of dipping the people by the brahmins in a river at this festival, is a mercenary thing,—an act of base hypocrisy and gross injustice. A strife frequently ensued between the brahmins and the candidate, and, in some instances, both were submerged. Amid these scenes of pollution and crime, the observance of religious duties (as far as practicable,) and of the monthly concert of prayer, refreshes our spirits.

During this festival of three days, the gospel was faithfully preached to hundreds, who assembled at our tent and listened attentively to the heavenly message. On the last day, as the people were dispersing, we took our stands along the principal roads leading to villages in different directions, and while the people passed, we endeavored to sow the good seed of the kingdom along the wayside. We hope it will, in some instances, prove to have been on good ground. At both of the above festivals were distributed about 500 portions of scriptures and several hundred tracts.

#### *Feast at Gungnapatam—Othkooroo.*

In the latter part of June, accompanied by br. McCarthy and Elisha, I made a tour of nine days to Gungnapatam, about fifteen miles northeast of Nellore, and to several of the surrounding villages. Our object was to attend a feast of several days, celebrated in honor of Shucktee, and preach the word of life. As the head man was involved in civil difficulty, its observance was delayed several days. In the mean time we visited a number of villages, and enjoyed some pleasant opportunities of preaching the gospel and giving tracts and portions of scripture. On the evening of the 24th, the sacrifice of a bullock drew together a large concourse of people and excited considerable interest. The animal was decapitated, and the altar drenched with its blood. Rice, saturated in blood, was scattered in and about the temple. In this there appears to have been no reference to an atonement for sin, but propitiating the malevolent goddess. The body was buried in the place where the one slain the previous year had been deposited, and if that appears entire, the goddess, it was said, "is appeased." It was also positively affirmed and generally believed, that whoever entered the sacred enclosure after the people had dispersed, would experience immediate death.

In order to disabuse the people, and some persons in our employ, br. McCarthy and Elisha spent the night at the temple. On the evening of the 25th, Lord's-day, a man swung in the presence of about 8000 spectators, but the heartlessness of the thing was manifest. We had several interesting conversations in the bazar, especially on the day we left Gungnapatam for Othkooroo. While conversing with one person, several others of rank requested us to be seated on palmyra leaves, which they spread under a beautiful shade, that the comparative merits of Hindooism and Christianity might be discussed. We at once complied, and held the most dispassionate discussion I have ever witnessed among this people. After we had closed, we gave ten or twelve portions of scripture, which were received with apparent delight. The distribution of the scriptures was rather limited, but we had a good opportunity of preaching the gospel, and we know the word of God will not return void.

Othkooroo, five miles distant from G., is situated on the north bank of the Pennar, near its mouth. It has four temples and about 600 houses. Most of the villagers who came to our tent, appeared timid and suspicious. None desired books. The influence of a rich native, who on one occasion called at the mission house and expressed his interest in the Christian religion, but now did not come near us, (through fear of his friends and household brahmins,) deterred many, no doubt, from coming and receiving books. Truly "a rich man shall hardly enter into the kingdom of heaven." But we trust our visit was not in vain.

#### *Tour to Ongole and Guntoor.*

The Rev. Mr. Heyer, missionary to the Teloogoos, before mentioned, had joined our little circle on the 23d of May. Br. Day was, at that time, much reduced by a protracted and dangerous illness, and others of our number were hardly able to continue our accustomed labors. The arrival of another laborer in this extensive and perishing field cheered our hearts. His sympathy and aid so readily imparted, will long be remembered by us. As he was about to make an exploring tour to the northward in the Teloogoo country, it was determined that Elisha and myself should accompany him. We set out on the 14th of July. At most of the villages between this and Ongole, we



preached, and gave a few portions of scriptures and tracts. At Tongatour, one stage south of O., we met Mr. Bowden and family (an English Baptist missionary,) on their way to Chittoor from the Rajamundry district. We enjoyed a pleasant season in each other's society, and in communicating the gospel to the villagers. Ongole is situated sixteen miles from the sea, at the junction of the Hyderabad, Guntoor, and Masulipatam roads, containing 8000 or 10,000 souls. As missionaries have occasionally called at O., preached the gospel, and distributed tracts and scriptures, a spirit of inquiry, to some extent, has been excited. So great was the desire to obtain books, we could have given all we had with us. The press at the bungalow on one occasion was so great, we were obliged to shut the doors and windows that we might obtain a little retirement. In view of these circumstances, Mr. H. strongly inclined to make it a mission station. I hope the time is not far distant, when not only Ongole, but a hundred stations will be occupied by devoted missionaries of the cross. The old man of O., formerly mentioned, was out at an adjacent village when we arrived, but returned just as we were leaving for Guntoor; and he accompanied us to the first village, and spent the night with us. He is in the habit of praying, and reading the scriptures in his family, and also to others. Formerly his wives opposed him, but now they listen quietly when he is engaged in religious exercises. His neighbors say he has got into a strange way and is influencing others to think as he does. It is evident he is undecided and afraid of the cross. He has many correct scriptural notions, but whether he has any saving knowledge of the gospel, is doubtful. As Mr. H. had a predilection to commence operations in a small village, and as there were many villages along the Masulipatam road, we went northward as far as Gondole and thence to Guntoor. At Ventapallum, a large village imbedded in sand, we spent the Sabbath. Here a wide door for preaching the gospel and circulating the scriptures opened to us. In the morning, Elisha and myself spent two or three hours in preaching and giving tracts to the villagers. Several persons followed us to our little bungalow, which remained thronged with slight intermission during the day. Br. Day in the beginning of 1839 visited this and the adjoining villages, and the

good seed then sown is now springing up. Several rich natives urged Mr. Heyer to locate among them, and offered to sell him a house and lot suitable for the object, and to send their children to be educated. We were obliged to refuse many who importunately requested books, as our stock was nearly exhausted and we desired to leave some at other villages. Leaving Ventapallum, a ride of eight hours, plodding through the sand in a bullock cart, brought us just at dark to Banbpetlah, a distance of fourteen miles.

On his arrival at this place, Mr. Van Husen was seized with a sudden and severe illness, which compelled him to remain at B. several days, and from which he did not entirely recover till several weeks after his return to Nellore. He reached Guntoor on the 30th of July. The cholera was raging at many of the villages through which they passed, and the people, "transported with frenzy," were offering multitudes of sacrifices to their idols. On the 11th of August he arrived at Nellore, the sickness of his family and of Mr. Day requiring him to hasten his return. About 400 portions of scripture and as many tracts were distributed during the tour.

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#### Assam.

##### JOURNAL OF MR. BRONSON.

The station occupied by Mr. Bronson is Nowgong, in Central Assam, on the Kallung, an arm of the Brahmaputra, about seventy miles eastward from Gowahati, following the windings of the river. For an account of the place, and of other districts of Assam, see p. 243 of our last volume; also p. 219. Mr. Bronson arrived at the station Oct. 2, 1841. The following extracts are from his journal of a tour among some of the villages in the vicinity of Nowgong in February and March, 1842. The village first visited was Kosua Hath, on the Kopili river, a branch of the Kallung, on the south. A weekly fair is held at this place, and the people assemble from a long distance around.

Feb. 13, 1842. At Kosua Hath, had conversation in the evening with several people, among whom was a brahman, who was deploring the loss of a certain peepul tree, which he had planted, which he held sacred, and under which he had often repeated the name of Ram and the other incarnations. Gave him books, and tried to show him that nothing is so acceptable and pleasing to God as a holy life and a heart penitent for sin.

14. At 4 o'clock, P. M., went out to a small village. The first part of the people were Mussulmans; the latter were Dums (or fishermen), who were depending for salvation upon their attachment to a famous shrine of idolatry in the vicinity, called *Bor Duár Thán*. I have lately heard much about this shrine of idolatry, and believe it has a very widely spread influence. I shall try to visit it soon, when I hope to give some more particular information about it. Upon commencing conversation, many flocked around, and I had an attentive audience for half an hour, while I explained the way of salvation by Christ.

15. Arose early and went to the village of Ráha, where I collected a very respectable congregation, and read and explained the truth to them. None opposed, and all listened as though they were hearing some new thing.

16. Started early and went out to several villages lying on the Kallung. At Ráha found a large company assembled in the street, to whom I addressed the words of life. None opposed, and several acknowledged that they had no satisfactory way of salvation. From thence proceeded to a large *nám ghor*,\* into which I went and sent for the priest. I soon had a company of a hundred or more, to whom I read and explained a portion of the tract, entitled "The True Refuge." A few objections were made, but none knew why they worshipped Krishnoo, since, as I showed them, their shasters made him out a very vile character. Proceeding farther, I came to a second *nám ghor*, where resided a priest of considerable influence. Here I stopped, and sitting down under a shade, entered into conversation with him. He was an elderly man, pretty well informed, and objected strongly against altering his religion; saying that it would subject him to want, as he was a brahman, and *could not work*. I have no doubt that this is what prevents many others from seriously examining the Christian religion. Gave books to the old priest, and to others who could read, and passed on about two miles, where I came to another *gosain* (or priest). While conversing with him, a large crowd collected, to whom I explained the gospel for an hour and left.

17. This being the day on which the fair is held at Kosua Hath, I resolved to do what I could by preaching

to the people and distributing tracts. Early in the morning, native merchants and people of every class began to assemble for purposes of trade. A more motley crowd I never witnessed. About 11 o'clock, I went out among the people. There were, probably, 3000 persons, composed of Assamese, Bengális, Mikirs, Miris, Kosáris, Lalongs, and Burmese. All were intent on driving a good bargain. Although nothing very valuable is offered for sale, yet the fair is of great convenience to the inhabitants. My attention was particularly attracted by the native merchants, who are, indeed, the main supporters of the fair, spreading out their goods to public view in the most attractive manner, beating drums, and calling upon the people to come and buy. Taking the hint, I retired a few paces from the crowd, and making a pulpit of the *howdah*, began to display my books, and to call upon the people to come and hear the word of God, by which they could obtain the *true riches*. I was immediately surrounded, and had the pleasure of addressing an immense crowd, until I became quite exhausted. I then had a tract read by one of the brahmans present, explaining myself as he read; and to close up, I distributed fifty tracts to those who were urgent for them. On my way to the house, was encountered by several brahmans, but a few words in reference to the licentiousness of their gods, soon silenced them. The books that I have this day distributed will be carried into every part of the surrounding country, and the truths of Christianity thus conveyed to some for the first time.

19. Set out for Jumúna Mukh, a journey of a day and a half up the Kiling river. Proceeded about half the distance, to a village called Niz Nárikol, where we put up and remained over the Sabbath. The Kiling is lined with villages almost the whole way, and the interior is also very densely populated. Gave a good number of tracts at the villages. In these parts are many Lalongs and Mikirs, none of whom can read. Very many have not embraced Hinduism, but adhere to their ancient customs of sacrificing to many imaginary deities. The brahmans, however, are making great efforts to convert them to Hinduism. Although I have met hundreds of these people, I have not found one that could read, and what is worse than all, they have no wish to learn. In this respect they remind me of the Nágas. They

\* Meeting-house.

are, generally, cultivators of the soil. At this place during an evening walk, came to a company of people with whom I entered into conversation. Among them was a blind man, who, to my surprise, repeated a great part of the catechism. On inquiry, I found that his son had been at my house for books, and from him the poor blind father had heard and committed nearly the whole to memory. O that God would open the eyes of his dark mind. This circumstance, with several others similar, convinces me that our books are read and understood.

24. We have been at Jumuna Múkh several days, and visited various villages. The people are chiefly Kosáris. None can read, and great efforts are made by the brahmans to convert them. They are a much more industrious and energetic race than the Assamese. Their country is called Hozai. There is great need of schools here. Tracts cannot be given to any purpose, and little is to be done except by preaching.

25. Proceeded two days down the river to a large place on the Kallung, called Jággi, where a native police is stationed. The population is very dense. It is an excellent place for a missionary, or for an assistant. It is only one day's journey from Gowahati. The greater part of the people are Hindus. A little out of the place I found several villages of Lalongs and Mikirs. The Lalongs ridiculed the brahmans, and received what I said with apparent approval. They are also very ignorant, and there is great want of schools. At Jággi there is a good government school of about seventy scholars, where the Bengali is exclusively taught.

March 4. Left Jággi, and setting our faces homeward, reached Ráha, the place mentioned in my entry of the 15th ult. Here is a very dense population of Hindus and Mussulmans. I had distributed books and preached to the people before, so that they well knew my business. The day after my arrival, a respectable looking person, of middle age, came up to me with a tract I had given him before, called "A Religious Address," and turning to the last page, read as follows:—

"In heaven or on earth there is no Savior except Jesus Christ, neither is there any other way to heaven. If you believe in Jesus Christ, he will make you happy in sickness, be your preserver at death,—and, delivered from endless evils, you will enjoy a state of endless holy existence." This is ex-

cellent, said he, most excellent. How can I understand more about this subject? How can I obtain this blessedness?

#### Siam.

#### JOURNAL OF MR. GODDARD AT BANGKOK.

#### *Ordinary labors of the Chinese department—Applicants for baptism.*

July 3d, 1842. Sabbath. Keok Cheng being absent on a visit to Lakon-chai-se, Chir Sun, my teacher, assisted in conducting the worship in the chapel. It will be recollected that he was baptized on the first Sabbath in April last. At our last monthly mission meeting he was approved to be employed as an assistant so far as his duties to me, as private teacher, will permit. He this day for the first time conducted the devotional exercises previous to the discourse (including the reading and explanation of a chapter in the bible,) very satisfactorily. The discourse was upon the omnipresence of God, and seemed to secure the attention of most present. With the exception of two aged brethren, living at a distance, and Chek Kow, who is sick and deranged, all the members of the church were present as usual. Besides these, there were present some twenty-five others, many of whom have attended with considerable regularity for some time.

4. Monthly concert. This day according to our custom has been spent in prayer and devotional exercises, including a review of the past month, and forming plans for the one on which we have just entered.

During the past month my own missionary labors have consisted chiefly in conducting daily morning worship in Chinese,—preaching once, and conducting a prayer meeting on the Sabbath,—giving instruction (seven lessons each week,) to the theological class,—overseeing the labors of Keok Cheng,—and looking after some minor affairs connected with the mission, such as the printing, the Chinese department of the school, &c. The morning worship has usually been attended by from ten to fifteen natives,—worship on the Sabbath by from thirty to forty. The progress of the theological class is such as to give me much satisfaction. Chek Chin, now employed to teach the Siamo-Chinese members of the school, has requested baptism. I have endeavored to make some progress in the study of the Chinese classics; but, with

feeble health and other engagements, have not accomplished what I hoped at the commencement of the month.

During the month Keok Cheng has assisted in conducting the worship at the chapel, and has conducted the third meeting at the house of our br. Chek Po when the weather has permitted. He has also conducted the Wednesday meeting at Sam-wang-sea, at the house of br. Chek Haw, about five miles distant. Before and after this meeting, he visits in the neighborhood and distributes tracts. Through the influence of these labors, there are now three or four persons who come down from that neighborhood very regularly on the Sabbath to attend worship in the chapel, and may be considered interesting inquirers. Keok Cheng has also set the type for three small sheet-tracts for br. Shuck, of which we printed 600 copies each. The remainder of his time has been spent in study, visiting, and distributing tracts here in Bangkok, until the 29th ult., when he left for Lakon-chai-se, from thence to proceed to Leng-kea-chu.

9. Sabbath. Attendance on worship about the same as last Sabbath. The discourse, on the goodness of God, was listened to with much attention and evident feeling. At the prayer meeting Chek Chin requested the brethren to pray for him, that he might be enabled sincerely to repent and become fitted to receive baptism. Also a Chek Kue Lim requested baptism. He is one of those mentioned above as coming down from Sam-wang-sea. He manifested a considerable degree of penitence for sin and a sense of his own helplessness, but did not possess so distinct views of the way of salvation and the doctrines of the bible as I expected. He voluntarily led in prayer—he is a middle-aged man, engaged in husbandry. Chek Kow, who has been a member of the church for some time, has been sick, and more or less deranged for six months past. Having no friends with whom to reside, we have given him a room, and he has been supported by the contributions of the brethren. When he has enjoyed his reason, he has manifested a pleasing Christian spirit. Two days since, he went out to walk as usual, but did not return, and we have no means of knowing where he is. We cannot but be anxious about him, as he is not in a state of mind to take care of himself, and may indulge in any unseemly or unholy practice.

31. Sabbath. The attendance at the chapel was more numerous than at other times, and the portions of scripture giving an account of Abraham offering up his son, and also the discourse on the words, "The Spirit and the bride say, come," &c., were listened to with good attention. The speaker enjoyed, in a measure, the reward so satisfactory to every minister of the gospel, the pleasure of seeing the eyes of thoughtful, and to some extent anxious sinners fixed on him, as if to catch and understand every expression, and learn the way to secure the blessings so freely offered. The second meeting was made a church meeting, for the examination of Chek Chin, mentioned July 4. Most of the members of the mission were present; also brethren Johnson and Peet of the A. B. C. F. M. Mission. The examination was as thorough as it could well be made, and as satisfactory as could be expected, and in connection with his daily course of conduct and frequent familiar conversations, gave good reason to hope that the candidate is a child of God. His views of the doctrines of the bible are tolerably clear and correct, though he will still need to be taught to observe all things which the Savior has commanded. We expect on the coming Sabbath to welcome him to the fellowship of the church, with the usual solemnities. Chek Kue Lim, mentioned above, was present, and would have been glad to offer himself as a candidate for baptism. I did, indeed, feel some misgivings in recommending him to wait a little, but as there were a few circumstances respecting which I wished to obtain more satisfactory information, I thought best to do so.

*Keok Cheng's tour to Lakon-chai-se—Roman Catholic station.*

Aug. 1. Monthly concert. Another month has passed almost imperceptibly. My missionary labors have been about the same as mentioned July 4th, except that during the last half of the month, instead of studying the Chinese classics, I have been revising the translation of the first eight chapters of John's Gospel, and have spent more time than usual in conversation, especially with inquirers. Have also omitted the weekly exercise in singing with the theological class.

Keok Cheng spent twenty days at Lakon-chai-se and Leng-kea-chu,—distributed about 900 tracts,—found that of those who formerly listened gladly

to his message, some through fear of man had turned their back on the gospel; others were endeavoring to worship both God and their idols, in order to avoid reproach; while *one* was persevering in his devotion to the exclusive worship of the God of heaven. Concerning this last individual, his accounts are encouraging. He is a man of good reputation, in the meridian of life, and possessing better endowments, both natural and acquired, than most of his countrymen here in Siam. He has not been in a habit of worshipping idols in his own house for some time, so that the gospel found him in some measure prepared for its reception. Several other persons professed to receive the truth in faith and love, but their professions must be tested by experience. The individual at Lakon-chai-se, who formerly made the warmest professions of attachment to this new religion, had most decidedly now turned his back upon it. In one of the villages of Lakon-chai-se, Keok Cheng met a station of Catholics. They had a house and a native teacher, and professed to have some thirty disciples. It had, however, the reputation among those who were not disciples, of being a common resort for those who had been engaged in the opium traffic, or were guilty of some other violation of law, and, therefore, feared detection,—for idlers, vicious, &c. At any rate, most of those who professed to be disciples, were merely comers and goers, who stopped for a time, and, being furnished with a convenient home, submitted to the rules of the house. Since the return of Keok Cheng, his labors have been the same as mentioned last month. Chir Sun, in the absence of Keok Cheng, assisted in conducting the exercises on the Sabbath and at Sam-wang-sea, and has spent several days in visiting and distributing tracts. Chek Kow has not been heard from, and we fear he is not living.

#### *Renunciation of idolatry—Baptism of Chek Chin.*

3. Some time since, when at Sam-wang-sea, I called at the house of Peh So, an aged Chinaman, who has come down with Chek Haw to worship on the Sabbath quite regularly for some time. On seeing the object of idolatrous worship, consisting of a large sheet of red paper with the word God written in large characters upon it, pasted upon the wall of the house with a block-tin cup having ears, filled with

ashes, in which incense sticks were inserted, I asked what it meant. Peh So answered that he did not worship it, and gave some trifling excuse for its remaining. On the next Sabbath he sent word to me through my teacher, that he did not worship the idol, but as he had but *recently* heard the gospel, his faith was still weak, so that he did not dare himself to take away the idol, but he would be glad to have me come and take it away. As I have not been able to go up since then, he last week conversed with Keok Cheng about it, and they made arrangements to have the next meeting at his house instead of br. Chek Haw's; after which in their presence he would remove the idol. Accordingly, to-day the meeting was at his house, and the idols were removed. I requested that it might be sent to me, thinking that sometime it might be convenient to send it to America; but the paper was pasted up in such a manner that it could not be taken down without tearing or even washing off. The cup, with the remnants of incense sticks still standing in it, was sent, and if convenient, I will forward it.

5. Went with Keok Cheng to visit Peh Chun, the oldest member of the church, living about two miles distant. Distributed a few tracts by the way, as we passed along the chief street of the city. Called and had some conversation with a blacksmith, who has recently attended worship on the Sabbath. He received us gladly; his mind is still very dark. Called at another house, where we had previously distributed tracts. Found three persons, and others soon came, so that we had an audience of eight adults. Had considerable conversation, and Keok Cheng read and explained the summary of our religion as contained in the catechism recently published. All was listened to with considerable attention, and they thought it very good. Two of them promised to come down to meeting next Sabbath. Three of them were from Pak Nam, the village at the mouth of the Ménam. We gave them a few tracts to carry home for their neighbors. Found Peh Chun quite feeble and somewhat depressed in mind. His son and son-in-law, with whom he lives, do not favor his religion. He is too infirm to get out much or do much for himself. He, however, cheered up considerably as we conversed about the Savior and the blessedness of heaven, and joined in worship with much appa-

rent devotion while Keok Cheng read the former part of 2 Cor. 5, "For we know that if the earthly house," &c., and led in prayer.

On our return, at the first house where we called several persons were present, but not disposed to listen. One person called out, as soon as we approached the door, "Go along, go along, not good—not good,"—while others contented themselves with repeating, again and again, "I cannot read, it is of no use." After some unsuccessful efforts to get a hearing, we left them, requesting them to remember that the gospel had been brought to them, and that if they continued thus to refuse it they must perish in sin. At the next house three persons were present—two able to read. They received us politely and listened with attention, asking a few questions. We next called at a couple of rice mills, but found the people very busy; so we conversed with a few, gave some tracts, and then returned home. One of these mills is owned by a person who has attended worship on the Sabbath for some time, and has given considerable encouragement. His idols still remain. He says, so far as he himself is concerned, they are of no consequence, but he is not willing to have them removed, as his hired men and others would not be pleased. Thus here, as everywhere, the fear of man bringeth a snare.

A few days since, Keok Cheng visited Peh Peo, an aged member of the church living at some distance, who has not attended our meetings for a long time. He said he continued to worship God, but owing to the trouble of coming so far, and the reproach to which it would expose him, he did not think he could come even to attend communion next Sabbath. He was also unwilling that Keok Cheng should read and pray with him, for fear of reproach. He is too infirm to labor much, and is now employed to watch the house while others of the family are away; for which he receives his living and a very trifling compensation beside. His mind is much broken by age, and, of course, his courage to encounter difficulties and reproach. He certainly has fallen into a snare through fear of man; but considering all the circumstances, I am unwilling to drop him from the number of disciples. I

intend to visit him as often as convenient, if, perhaps, he may be strengthened to endure to the end. He is like a bruised reed, but the Savior would not break such.

7. Sabbath. Thanks to the kind providence of our Heavenly Father, we beheld this morn in peace and safety. Last night our teacher had occasion to go out with a light about midnight and discovered two men concealed under the house, who, upon his approach, fled with all speed. What were their intentions we know not. It is not improbable they intended to set fire to the house, and then plunder it during the confusion.

Attendance on worship about as usual. The countenances of some indicated internal emotion while listening to the discourse on "the love which the Father hath bestowed on us, that we should be called the sons of God." There appeared to be some searchings of heart when the question was urged home upon each, whether he would prefer to be the child of God or his enemy,—to enjoy his paternal care and blessing, or experience his holy indignation. The two persons mentioned Aug. 5, as promising to come to meeting to-day, did not come. Such disappointments are not unfrequent, so that we must not encourage ourselves too much by first appearances. We have much to encourage, but it is mingled with very much of severe trial and discouragement. The ordinances of baptism and communion were attended with the usual degree of comfort and interest. After communion, another man came up and requested to be considered a candidate for baptism. He is a young man, a relation of our teacher, and has, at one period and another, spent considerable time here, and attended our daily worship and other religious exercises. He was once employed in our service a month or two, and did so well that we exceedingly regretted his loss when the more lucrative and less laborious office of clerk to a sugar establishment called him away. He is now engaged as family tutor to a wealthy Chinaman at Sam-wang-sea. There is much to encourage in his case; but we need further evidence of his sincerity. He says he knows not the day of his death, and, therefore, wishes immediately to become fully a disciple of Christ.

## Miscellany.

### MOFFAT'S SOUTHERN AFRICA.

Africa, if we except the countries lying on the Mediterranean and Red Seas, has added nothing, till of late, to the history or the interest of the world. Though vast portions of it must be reckoned among the most fertile regions of the earth, yet the inhabitants have lived and died, in successive generations, as unknown to the rest of the world as the beasts who have disputed with them the right of possession. Much of it is yet unexplored. No portion of the human family is sunk deeper in intellectual and moral degradation than Africa. May we not hope, however, that its long night is drawing to a close. The day-spring from on high hath visited it. Its western, southern, and eastern borders are beginning to be fringed with the morning light.

### United Brethren.

In 1736, more than 100 years ago, George Schmidt, a Moravian missionary, visited the southern coast and opened a mission among the Hottentots. His labors were successful, till in 1748 he was under the necessity of visiting Europe, when the Dutch East India Company, fearing lest the giving of religious instruction to the Hottentots would endanger the interests of the colony, prohibited his return. Fifty years elapsed before the mission was reopened. In 1792, three more missionaries sent out by the same Society arrived at the Cape of Good Hope. Only a few vestiges of Mr. Schmidt's labor were to be found. Since that time, the Moravian Missions in South Africa have been enlarged and greatly blessed.

### London Missionary Society.

The London Missionary Society sent its first missionaries to South Africa in 1799. Under almost every variety of hardships, reverses and successes, this Society's agents have continued to labor till the present time. The Rev. Robert Moffat, the author

of the work which stands at the head of this article,—a work of indescribable interest, and in reading which the reader is alternately filled with pain and pleasure as great as he knows how to sustain,—arrived in South Africa in 1817.

*Namaquas.* His first settlement as a missionary was among the Namaquas, on the western coast, some 500 miles north of the Cape of Good Hope. Most of this region is sterile and thinly inhabited. Speaking of one district extending for several hundreds of miles, Mr. Moffat says, "It appears to have the curse of Gilboa resting on it. Extreme droughts continue for years together. The fountains are exceedingly few, precarious, and, latterly, many of these have been dried up altogether."

Mr. Moffat had been preceded by one missionary, whom, however, he found on his arrival at the station, preparing to abandon it, looking upon the people as too intractable to offer a hope of success. His feelings on being left alone, for he entered the field at first an unmarried man, may be learned from the following passage. "Here I was left alone with a people suspicious in the extreme. I had no friend and brother with whom I could participate in the communion of saints; none to whom I could look for counsel or advice. A barren and miserable country; a small salary, about £25 per annum;—no grain, and, consequently, no bread,—no prospect of getting any from the want of water to cultivate the ground. These circumstances led to great searchings of heart, to see if hitherto I had aimed at doing and suffering the will of Him in whose service I had embarked. Satisfied that I had not run unsent, and having in the intricate and sometimes obscure course I had come, heard the still small voice saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow and then in joy,—and more than once I took my violin, and reclining upon one of

The huge masses, have in the stillness of the evening played and sung the well known hymn, a favorite of my mother's,

'Awake my soul to joyful lays,  
To sing the great Redeemer's praise,' &c.

Mr. Moffat remained among the Namaquas, and the fragments of tribes connected with them, only two or three years; but long enough to see some happy fruits of his toils and sufferings. Africaner, whose conversion and great moral change under the influence of the gospel, have excited so much interest among the friends of missions, was of this place. Though from the sterility of the country and the unsettled condition of the people, missionary labor has been in that region an up-hill work, yet the Wesleyan Society having assumed the stations, have been successful in changing both the character of the people and the aspect of the country.

*Bechuanas.* Mr. Moffat removed in 1821 to the Bechuanas, whose country lies further east. They, as a tribe, are superior to the Namaquas, but, still, when visited by the missionaries, were sunk in the degradation of atheism. They were uncivilized atheists.

"Our difficulties," says Mr. M., "are certainly of a widely different character, and some have thought ours in Africa small, compared with those which our brethren have to encounter in India and elsewhere. This may be so: yet during years of fruitless labor, I have often wished to find something by which I could lay hold on the minds of the natives,—an altar to an unknown God,—the faith of their ancestors,—the immortality of the soul,—or any religious association; but nothing of this kind ever floated in their minds. *They looked upon the sun with the eyes of an ox.*"

The trials of the missionaries may be learned from the following deeply interesting extract.

Our time was incessantly occupied in building, and laboring frequently for the meat that perisheth; but our exertions were often in vain, for while we sowed, the natives reaped. The site of the station was a light sandy soil, where no kind of vegetables would grow without constant ir-

rigation. Our water ditch, which was some miles in length, had been led out of the Kuruman River, and passed in its course through the gardens of the natives. The native women, seeing the fertilizing effect of the water in our gardens, thought very naturally that they had an equal right to their own, and took the liberty of cutting open our water ditch, and allowing it on some occasions to flood theirs. This mode of proceeding left us at times without a drop of water, even for culinary purposes. It was in vain that we pleaded, and remonstrated with the chiefs, the women were the masters in this matter. Mr. Hamilton and I were daily compelled to go alternately three miles with a spade, about 3 o'clock P. M., the hottest time of the day, and turn in the many outlets into native gardens, that we might have a little moisture to refresh our burnt-up vegetables during the night, which we were obliged to irrigate when we ought to have rested from the labors of the day. Many night watches were spent in this way; and after we had raised with great labor vegetables, so necessary to our constitutions, the natives would steal them by day as well as by night, and after a year's toil and care we scarcely reaped anything to reward us for our labor. The women would watch our return from turning the streams into the water-course, and would immediately go and open the outlets again, thus leaving us on a thirsty plain many days without a drop of water, excepting that which was carried from a distant fountain, under a cloudless sky, when the thermometer at noon would frequently rise to 120° in the shade.

Native aid, especially to the wife of the missionary, though not to be dispensed with, was a source of anxiety, and an addition to our cares; for any individual might not only threaten, but carry a rash purpose into effect. For instance, Mrs. M., with a babe in her arms, begged, and that very humbly, of a woman, just to be kind enough to move out of a temporary kitchen, that she might shut it as usual before going into the place of worship. The woman, a plebeian, seized a piece of wood to hurl it at Mrs. M.'s head, who, of course, immediately escaped to the house of God, leaving her the undisputed occupant of the kitchen, any of the contents of which she would not hesitate to appropriate to her own use. As many men and women as pleased might come into our hut, leaving us not room even to turn ourselves, and making every thing they touched the color of their own greasy red attire; while some were talking, others would be sleeping, and some pilfering whatever they could lay



days ago, "how well my Gustavus understood the English gentleman who came here, and how readily he answered him in his own language."

We are very glad to learn that it is customary in many families, after the evening service at the chapel, to request the children to read the New Testament aloud to their parents.

Previous to the Easter festival, Br. and Sr. Schopman spoke individually with the various classes of this congregation ; of which pleasant but fatiguing duty they afterward made a very encouraging report. At our next conference, many persons were approved for an advance in the privileges of the church : of these, 39 became candidates for baptism ; 47 were appointed for that rite ; 16 for reception into the congregation ; and 46 for confirmation. Easter-Sunday morning being very fine, we prayed the Litany in the burial-ground. On Easter-Monday we had a second festive celebration ; in the course of which, the 47 adults already mentioned, were admitted into the church of Christ by holy baptism,—the largest number ever admitted at one time since the establishment of this mission. It was truly a time of refreshing from the presence of the Lord, in which we trust all classes of our Hottentot flock had their share.

July 10, 1842.—Thirteen men and thirteen women were baptized into the death of Jesus. When they were informed that they should have this privilege conferred upon them, tears of thankfulness were seen flowing from many eyes ; and we are convinced that they gave themselves up to live to the Lord with all their hearts. Most of them were formerly slaves. In the evening of the same day, two persons were received into the congregation.

*Hemel-en-Aarde* : an hospital, supported by government for the relief of lepers : about 12 miles from Caledon, and near the sea—1823—Br. Fritsch.

*Elim* : about 60 miles from Genáden-dal and near Cape Aiguilla : with outstations at *Houtkloof* and *Duinfonteyn*—1824—Brn. W. C. Genth, D. Luttring, H. F. Meyer—communicants, 183—baptized : adults, 116 ; children, 147 ; candidates, 131—new people, 284—Total under instruction, 861.

Our schools continue in a flourishing state. In the infant school there are 80 children, whose attention and progress afford us great pleasure. The boys' school is attended by from 40 to 60 pupils ; and that for girls by from 70 to 80. In all these institutions the religious instruction of the pupils is faithfully attended to ; and

we trust that the precious seed is not cast by the way-side. The Hottentot girls are really musical, and have mostly fine voices. The harvest, throughout the whole of this district, has been most abundant : for this mercy of our God we cannot be too thankful. The older I grow, and the longer I continue in the service of my gracious Lord—and I have now been nearly thirty years employed in His missionary vineyard—the more deeply do I feel my sinfulness and insufficiency, and my need of Jesus to heal, sanctify, and save me. May I ever be found cleaving closely to Him ; and may my five dear children, the oldest of whom, an only son, is twenty years of age, and the youngest, a little girl of five, still with her parents, be trained up for Him to whom they have been dedicated from their infancy !

Nearly all the male inhabitants of this place are employed as day-laborers on the neighboring farms : the wives and children remain mostly at home, and attend church and school pretty regularly : the men come as often as they can.

*Houtkloof*, four hours' walk from hence, continues a flourishing outpost : there are about 100 persons residing there who are in connexion with our church. They live, for the most part, on their own little properties ; and some have dwellings here also.

July 19, 1842.—The work of the Lord continues to make progress, in spite of many difficulties and much opposition from the world and sin. Since the commencement of this year, 44 adults and 25 children have been baptized ; and a considerable number of persons are again upon our list of candidates for the privileges of the church. Our public worship and our private services are well attended.

*Enon* : on the White River, near Algoa Bay—1818—Brn. Stolz, Schopman. Br. and Sr. Schopman have taken the place of Br. and Sr. Lemmertz. Widow Srs. Halter and Hoffman arrived in London on the 24th of July. Toward the end of 1841 Br. Lemmertz wrote—

Nearly twenty-six years have now elapsed since I left Europe for Africa. Our party consisted of five brethren and two sisters :—of these, three are already at rest with the Lord, and the like number are in retirement in our German congregations. I only am left to labor on in this blessed and fruitful field. When I look back upon the way by which the Lord has led me all my life long, and especially since He called me into His service, I am, indeed, amazed at His love, mercy, and forbearance. How

great things hath He not done for me ; and how little have I done for Him, to show my gratitude !

Jan. 17, 1842.—I have had occasion to pay a visit to Shiloh ; by which, as you may suppose, I have been greatly interested, having had the favor, thirteen years ago, to assist in the establishment of that station. I arrived there on the 7th of December, and was received with much love by our brethren and sisters. It afforded me no little pleasure to see the two first converts from the eastern tribes for whose benefit this settlement was formed, and to find them walking worthy of the gospel. I refer to Salome, the Mantatee, who is now a valuable chapel servant ; and Wilhelmina, of the Tambookie nation. During my short stay, I had the favor to administer the Lord's Supper to the assembled congregation, and likewise to converse with the individual communicants. Most of these were personally known to me, and our intercourse was much to my own edification.

#### TAMBOOKIES.

*Shiloh* : on the Klipplaat River—1828—Brn. Bonatz, Kschischang. Sr. Bonatz departed this life on the 9th of November, 1841.

That the mission family at Shiloh are again in circumstances of great perplexity you may easily believe, Sr. Kschischang being now the only sister to manage its domestic concerns and attend to the spiritual wants of the female portion of the congregation.

#### FINGOOS.

*Clarkson* (the name given by Gov. Napier to the new settlement of Koks-bosch, after the well-known opponent of the slave trade) : on the Zitzikamma, among the Fingoes—1839—Brn. Nauhaus, Adolph, Küster.

The greatest activity has prevailed here for some time past ; and so great a change has taken place in the appearance of this settlement, that whoever has not seen it during the last two years would hardly know it again. This change is, however, but a faint representation of the spiritual change which has been effected among the Fingoes by the simple preaching of the word of the Cross, and the application of this saving doctrine to their hearts by the power of the Holy Spirit. At the individual speaking, before the Passion Week, the operations of this gracious guide were very manifest ; and the meetings, during this blessed season, were diligently attended. Many were advanced in the priv-

ileges of the church. On Easter Sunday, 1840, Maziza, the firstling of this congregation, was baptized : since that time, twenty-eight persons have been added to the church by this solemn rite ; and this year we could not fail to observe, on occasion of the baptism of eleven adults, that our new church, which is larger than that at Enon, proved too small. Our baptized members walk worthy of the gospel : their very looks bespeak love and simplicity ; and although some of their number are exposed to the scorn and contempt of their former associates, the joy of the Lord continues to be their strength. When at church, they appear in decent clothing, and their behavior is very devout. The attendance of strangers at our church continues on the increase.

Br. Nauhaus writes from Clarkson that they were cheered by witnessing the blessing attendant upon their labors among the Fingoes. A famous sorcerer of that nation has lately begun to open his heart to the influences of the gospel, through the power of the Spirit of God working in him. Formerly, he considered the missionaries as his enemies, and, as he said, almost as ravenous beasts : now he is convinced that they labor for the good of his people. He attends the church assiduously ; and his four wives, whom he used to beat for so doing, have now the liberty to attend likewise. He has refused the request of his heathen countrymen to exercise sorceries : and if he does but remain steadfast, and grow in the grace of our Lord Jesus Christ, as we hope he will, a ringleader of the reign of darkness will be vanquished by the power of the gospel. The new dwelling-house was so far finished, that Br. A. Küster could enter it. When the house in which he formerly lived was taken down, it was discovered that the beams and all the timber were so rotten, that there is reason to believe one stormy or rainy day more might have made it a ruin ; and as they occur often at this season, it affords another proof of the providential care of our Heavenly Father for the lives and safety of His children, which we would gratefully acknowledge.

The progress of the missionary work at most of our South African stations is, on the whole, such as to excite gratitude for the past, and hope for the future. The celebration of the solemn season commemorative of the Passion and Resurrection of our Lord, appears to have been peculiarly blessed, and to have been attended with the addition of many souls to the company of the believers, especially at Genädendal, where the number of adults baptized on Easter Sunday was the greatest ever ad-

mitted to that rite, at one time, at that mission. In temporals, as in spirituels, the divine favor has been abundantly enjoyed during the year 1841: Enon alone, impoverished, as well as diminished in population, by the continued prevalence of drought, presents an exception to this remark. The trials and privations which are still the portion of that once flourishing settlement, claim our especial sympathy.

On the 24th of December last, the congregation at Genadendal celebrated the fifty years' jubilee of the renewal of the mission among the Hottentots, and the foundation of the settlement at Bavianskloof. We would commend the whole of the work of God in South Africa, and the congregation at Genadendal in particular, amounting, at the close of 1841, to 2359 souls, to the remembrance and intercession of our brethren and Christian friends.

#### **American Board of Commissioners for Foreign Missions.**

**CONSTANTINOPLE.**—On the first of December, the missionaries write that the Armenians, friendly to their labors, were never more free in visiting them, nor ever more importunate that they should have a public preaching service, which had, at the earnest solicitation of the Armenians themselves, been renewed, after having been suspended for some months, in consequence of an opposition which had been raised against the mission. The books of the mission were never in greater demand. Many of the enlightened Armenians manifested a readiness to suffer, if need be, for the name of Christ.

On the 28th of December, Mr. Dwight, advertising to the opposition mentioned above, says, "We, however, ought to feel that our hope is only in God, and trust only in him to carry forward this work. The Spirit of the Lord is still at work here, even among the papal Armenians, whom we have not regarded as a very hopeful class. It is, however, the still small voice that we hear. We pray that we may yet see many pentecostal seasons in this city."

**INDEPENDENT NESTORIANS.**—Communications from Doct. Grant as late as 28th of October mention that Mr. Hinsdale arrived at Asheta from Mosul, 8th of that month, bringing with him eight or nine mule loads of Syrian scriptures, other books, and various supplies for the new station at Asheta. The route which he took was comparatively easy and safe. He was received by the patriarch and others with much cordiality, who were earnestly desirous that he should remain with

them. Two papal priests and the Chaldean bishop from Elkoosh arrived on the 27th and had an interview with the Nestorian patriarch. Their reception was not apparently cordial, and the patriarch professes not to desire to countenance them in any respect. Still there is reason to fear that this movement may impede the progress of the gospel there.

**MAHRATTAS.**—Mr. Burgess writes from Ahmednuggur, November 28th, that the state of things still continued interesting. Five or six individuals had within a few days been examined for admission to the church, and were expected to be baptized the next Sabbath. The spirit of inquiry was evidently extending, at least among a portion of the people, and the missionaries were much encouraged. The opposition which had been manifested would, doubtless, turn out for the furtherance of the gospel.

**TAMIL MISSIONS.**—The excitement, growing out of the apprehended downfall of heathenism, which has prevailed for some time in the vicinity of the missions at Ceylon, Madura and Madras, still continues. In some places the missionaries have been called to encounter a very malignant opposition. At Madras, tracts have been published, and meetings have been held for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. It may also be stated in this connection that a letter, written at Nasack, appeared not long since in a native paper in Bombay, the object of which was to excite suspicions against the missionaries at Ahmednuggur, and also to discredit their religion. The writer says, "I wish to rouse up our people, and excite their attention, so that they may avoid these men before they have succeeded in attaining the object they have in view, of destroying the Hindoo religion."

From Ceylon, Mr. Spaulding writes that four girls belonging to the boarding-school at Oodooville, viz., Eliza H. Clark, Isabella Graham, Harriet Train, and Maria H. Cooke, with one of the women employed as a cook at the school, and one neighbor, making six in all, were admitted to the mission church in July. For several months,—some of them more than a year,—they have given encouraging evidence that they have experienced a change of heart.

From Madras, Mr. Winslow writes, November 22d, that Mr. and Mrs. Nevius, of the Borneo mission, were then at the Nielgherry Hills, for the health of Mrs. N., and that, as there had been little improvement

in this respect, they would, probably, proceed to the United States by an early opportunity. In relation to the opposition which the missionaries had encountered, Mr. W. says, that the whole English press came out against those who had produced the excitement, and the leaders were likely to draw back.

**CHINA.**—Doct. and Mrs. Parker arrived at Macao in good health, on the 4th of October, after a passage of only 113 days.

**SANDWICH ISLANDS.**—From Kailua, Mr. Thurston writes, May 2d, 1842, that the state of religious feeling in that church was as cheering as at any former period. There have been fewer cases of discipline than usual; many who had been suspended or excommunicated have returned to their duty. The additions to the church since his last have been 130; during the year, or since the last general meeting, 501 have been received on examination. Several converts to Romanism have shared in the revival.

From Hilo, Mr. Coan writes, May 25th, that comparatively few cases of discipline had occurred in the church during the previous year, and many of those who had been suspended were already restored to the church. The Spirit of the Lord has been shed down on many hearts, and some of the most hardened have been hopefully converted; 273 have been added to the church, and some are now candidates, while others are inquiring.

In a recent letter from Kau, August 1st, Mr. Paris says that the papists had entered

that field with all the forces they could number; but the Spirit of the Lord was among the people, leading them to inquire with earnestness after the way of life. "Vast numbers come to us every week with the inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250."

**NEW YORK INDIANS.**—It appears from a letter of Mr. Hall, March 6th, 1843, that on the previous Sabbath sixteen Indians were received into the church at the Alleghany station. Four are from pagan families, and have known scarcely any thing of the gospel, till within a year. The aged father of one of them was present, and seemed pleased that his daughter had thus publicly renounced the superstitions of her parents. Eight others stand propounded for admission to the church.

**EMBARKATION OF MISSIONARIES.**—Three missionaries, Rev. Justin Perkins, Rev. David T. Stoddard, and Rev. Edwin E. Bliss, with their wives, together with two single females, sailed on the first of March from Boston, destined for the Nestorian Mission. They were also accompanied by Mar Yohannan, the Nestorian bishop.

## American Baptist Board of Foreign Missions.

### Intelligence from the Greek Mission.

#### LETTERS OF MR. BUEL AND APOSTOLOS.

#### *Tumultuous excitement at Patras—Expulsion of Apostolos and his brethren.*

We give at length the following letter from Mr. Buel, including one from Apostolos, that our readers may see for themselves the degree of intelligence and charity which exists in one of the most enlightened cities of "Free Greece," and what amount of toleration our missionaries might hope to enjoy from the ecclesiastical authorities, uninfluenced by the civil government. Mr. Buel's letter is dated at Malta, Jan. 23, 1843.

At the date of my latest communication, 30th of December, I was expecting to remove to Patras during the present month. But the recent events affecting our cause, which have transpired at that place, show it to be our duty to wait longer at Malta.

You have been informed of the baptism of the two Greeks, John and Kyriakes, at Corfu, the 4th of Dec., a few days previous to br. Love's departure for the U. S. A. They returned the day after the baptism, with Apostolos, to Patras, from which place they had come (a distance of 280 miles) to receive the ordinance, which they had been earnestly soliciting for several

months. Rarely do happier converts come up from "the water side." They seemed to enter fully into the solemn meaning of the transaction, and like the eunuch, "they went on their way rejoicing." But a severe trial of their faith awaited them.

A month elapsed without our receiving any intelligence from them. The failure of letters increased the suspicions occasioned by the rumor of a disturbance at Patras. At length Apostolos's letter, dated Athens, Jan. 3, furnished the following particulars. A previous letter of his, dated 7th of Dec., has been fraudulently detained.

"On our arrival at Patras, a rabble met us at the landing place, shouting, 'Away with the Pharmastone! (free masons), away with the Antichrists!' We reached our houses, however, without any serious molestation. But the next day, it being St. Catharine's day, they came around our dwellings, as if bent upon tearing us to pieces. John, and Kyriakes, and his brother Constantine, barely escaped from their hands under the protection of a military force, which came and took them to the guard house of the police. The mob then left them and came upon me in such numbers that the broad street by my lodgings became impassable. The door and windows of my magazines (the ground floor of the house,) were burst open and the glass broken out. But an angel of the Lord, I am sure, stood in my door and prevented them from entering. For about three quarters of an hour they kept up their abuse and insults, vociferating, 'Ho, you calico printer! the half of Patras you have turned into Americans! and you have been breaking down our religion! we would like to eat you!!' &c., &c. I expostulated kindly and affectionately with those nearest the door,—they hung down their heads and listened in silence: but those standing in the rear would raise the shout, 'Bring out the Pharmastone! bring out the Antichrist! let us cut him to pieces!!' This continued, as I said, nearly three quarters of an hour, when the military and civil officers appeared in force against the miserable mob; and in half an hour they succeeded in taking me to the same police station where they had the other brethren. Remaining here that night and the next day, we were taken under guard at midnight and conducted on board a man-of-war lying in the harbor, where we remained twenty-two days.

"Among the people there is a division respecting us, a part saying, 'Why trouble these men? they are peaceable and harmless persons.' But the others say, 'Nay, they have attacked our religion and we'll not endure it.'"

The brethren were afterwards transferred from the government vessel to a merchantman, and urged by the authorities to go elsewhere, in order to restore the tranquillity of the town. Kyriakes took his passport for Galaxidi (a port on the northern shore of the Gulf of Corinth). Apostolos took the Austrian steamer and reached Athens the 3d of January, having left John on board the merchant vessel, with a promise from the authorities, that he should be allowed to remain at Patras. This proved to be impossible. The governor personally requested him to go to some other place until the expiration of twenty days, when he would promise him security in Patras.

"It is a singular fact," observes Apostolos, "that none of our friends in Patras dared to defend us. Mr. — would have defended us in the public council, and he well nigh suffered persecution for it, so that for five days he could not go out of his house. It was dangerous for any one to speak a word in our defence. According to the letter received to-day from our br. John, not only our protectors, but any persons eating meat during Lent, are treated like so many mad dogs.

"The simple cause of all this blaze," he continues, "is just this. Half the people of Patras had seen the sacred scriptures,—they were aware of what was going on among us. Great disputings and warm controversies commenced; and many left off receiving the Holy Communion from the priests.\* The ecclesiastics thought that those who understood the New Testament are aspiring to be priests. And, indeed, many of these are, by far, their superiors in point of intelligence. And it is for this very reason that the people of Patras are kept in hot water until this day.

"Here in Athens, I have to see that the public are not misinformed respecting us in the newspapers. I have also to report myself to the king re-

\* The priest of the Holy Virgin, when we were in the guard-house, cried out from the street below, "*ἢ αὐτοὶ ἢ ἱμῶν*" meaning, *them or us choose for your teachers and priests.*

specting my present occupation, and my intentions for the future. And as the king is aware of my business since the first of his reign, I have hopes of receiving special protection and ample religious toleration from government."

To these remarks of Apostolos, Mr. Buel subjoins as follows:—

We may hope, with our dear brother, that there is justice for injured and persecuted innocence at the court of Otho. Meanwhile we do not forget that "the king's heart is in the hand of the Lord, as the rivulets of water, and that he turneth it whithersoever he will." "The Lord of Hosts is with us, the God of Jacob is our refuge; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

What better evidence need we, indeed, of the divine favor towards our mission, than the fact, that some "have received the word in much affliction and joy of the Holy Ghost, and have turned to God from idols to serve the living and true God."

God has at length built an altar for his praise in the midst of a religious degeneracy that has been perpetuated for ages. A sweet incense has ascended, and a pure offering from hearts, we trust, that are washed, that are sanctified, that are justified in the name of the Lord Jesus, and by the Spirit of our God. I can see nothing to alarm or to dishearten, because ruthless hands have snatched from that altar its fires and scattered them to the winds,—scattered, indeed, BUT NOT EXTINGUISHED. Strifes and divisions could possibly have quenched, or heresy smothered them, but those very embers, still fanned by the Spirit of God, shall kindle as many separate fires; and thus will God cause the wrath of man to praise him in furthering the very cause which it aimed to destroy.

This is the plain philosophy of religious persecution. The history of the church is a continued illustration of it; beginning with "the persecution that arose about Stephen, when the disciples that were scattered abroad, went every where preaching the word."

#### Donations,

FROM MARCH 1 TO APRIL 1, 1843.

##### Canada.

Eaton, Rev. A. Gilles	21,00
Walsingham, Wm. Smith, per Rev. E. Thresher,	70
	— 21,70

##### New Hampshire.

Milford, Mrs. Anna H. Bolles	5,00
Amherst, Mrs. Jerusha B. Peabody	5,00
per Matthew Bolles,	23,00
Walpole, Bap. ch., per Rev. C. M. Willard,	7,00
	— 17,00

##### Vermont.

Thetford, Silas Follet	200,00
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##### Massachusetts.

Boston, Harvard St. ch., mon. con., per P. Gill,	23,18
do., do. Young Ladies' Miss. Soc., Miss A. Smith tr., to support, in part, a Karen child to be named Anna Turnbull, per Miss Mary Peabody,	6,00
do., United mon. con., Charles St., Federal St., and Bowdoin Square churches, per B. Smith,	31,10
do., Baldwin Place, mon. con., per T. Shaw,	12,00
do., Dr. Stone, Charles St. soc., per Rev. Dr. Sharp,	20,00
do., Miss Elizabeth Wetherby	5,00
do., Mrs. Lydia Beal, per Rev. B. Stow,	50,00
do., A friend to missions, per Dr. Pattison,	9,00
New England Village, Bap. ch., balance of collection at Jubilee meeting, per Rev. W. C. Richards,	9,25
New Bedford, Bap. ch., mon. con.,	140,73
do., infant school, for tracts and bibles for children in India,	5,00
per L. G. Hewins,	145,73
Springfield, Bap. ch., mon. con., per Rev. H. Richards,	13,00
Princeton, a friend to missions in the Bap. ch.	50,00
Holden, a friend to missions	1,00
Framingham, Bap. Fem. Mite Soc., Mrs. Wilder tr., per Rev. J. Johnston,	17,00
A friend to missions, for Burman Mission,	2,00
	— 399,26

##### Rhode Island.

Providence, 4th Bap. Ch. Fem. For. Miss. Soc., Miss H. Peck tr., for the support of a Karen female on the Knowles scholarship,	25,00
do., do., of a youth in the native school at Edina, Africa,	20,00
per G. B. Peck,	45,00
Rhode Island Baptist State Convention, V. J. Bates, tr., Providence, 1st Bap. ch., mon. con. for Jan.,	32,44
do., do. do. for Feb.,	29,89
do., do. do. for March,	40,00
do., do., in part collection for 1842, per John Wilder,	50,00
Bristol, 1st Bap. ch., per W. D. Briggs tr.,	10,00
Warren, Rev. J. P. Tustin	25,00

Messrs. F. Wayland, G. B. Ide, and C. G. Sommers were appointed a Committee on the subject of Increased Efforts for the Education of Native Teachers and Preachers.

Messrs. B. T. Welch, I. Chase, and W. R. Williams were appointed a Committee on the Reinforcement of the Missions of the Board.

The following resolutions, offered by Dr. Wayland, and seconded by Hon. Heman Lincoln, were unanimously adopted:—

*Resolved*, That this Board entertain a grateful appreciation of the faithful and able services of the Rev. Lucius Bolles, D. D., who has for seventeen years filled the office of Corresponding Secretary of the Board, and deeply regret that ill health has obliged him to retire from the active duties of his station; and that they hereby tender to him their fraternal sympathy.

*Resolved*, That the Acting Board be instructed to allow to Dr. Bolles such a sum as they may think proper, as a compensation for such services as his health may enable him to render.

*Resolved*, That the Recording Secretary be instructed to communicate a copy of these resolutions to Dr. Bolles.

Adjourned till 9 o'clock to-morrow morning. Prayer was offered by Rev. Ramsay D. Potts, of the Choctaw Mission.

In the evening, the annual discourse was delivered, according to appointment, by Rev. Pharcellus Church, of Rochester, N. Y., from Col. i. 29—“*Whereunto I also labor, striving according to his working, which worketh in me mightily.*” Prayers were offered by Rev. Henry J. Ripley, of Newton Theological Institution, and Rev. Dr. Welch, of Albany.

April 27, 9 o'clock, A. M.

The Board met agreeably to adjournment. Prayer was offered by Rev. Henry Jackson, of New Bedford, Mass.

The journal of yesterday was read and approved.

The Committee appointed to nominate the Acting Board reported, and their report was accepted. The following persons were then duly elected as members of the Acting Board for the ensuing year:—

Rev. DANIEL SHARP, D. D., *President*.

Rev. FRANCIS WAYLAND, D. D., } *Vice-Presidents.*  
Hon. RICHARD FLETCHER, }

Rev. LUCIUS BOLLES, D. D., } *Cor. Secretaries.*  
“ SOLOMON PECK, }  
“ ROBERT E. PATTISON, D. D., }

“ BARON STOW, *Recording Secretary*.

Hon. HEMAN LINCOLN, *Treasurer*.

#### *Managers.*

Rev. JOEL S. BACON,	Rev. BARNAS SEARS, D. D.,
“ IRAH CHASE, D. D.,	“ EBENEZER THRESHER,
“ WILLIAM HAGUE,	“ N. W. WILLIAMS.
“ WILLIAM LEVERETT,	

The Committee on the Education of Native Teachers and Preachers reported, and the report was accepted, and the resolutions appended were adopted.

The Committee to whom was referred the subject of Mission Schools among the Heathen, ask leave to submit the following report :

The progress of the missionary enterprise seems to have taught us, that two objects are to be held steadily in mind, in our efforts to evangelize the world. The first of these, is, to proclaim the gospel of Christ to the men of the present generation. For this purpose, we send to heathen nations the living teacher, who holds forth to them the word of life, who translates into their languages the Holy Scriptures, and teaches them to read the volume of eternal truth. When this is done, a great work has been effected, and the means of salvation will have been placed within the reach of multitudes who are perishing.

But, if nothing more than this be done, no *permanent* result can reasonably be anticipated. The heathen among whom we labor are generally in a condition of painful intellectual imbecility. The converts are surrounded by men weak like themselves, and also superstitious, idolatrous, and vicious. Having accomplished this preparatory work, were we then to leave them to themselves, the light of Christianity would soon become dim, if it were not ultimately extinguished. Or, on the other hand, if we continue our labors with no end in view but the preaching to them the gospel, we must supply them entirely with pastors from our own country, a course which would be manifestly impracticable. It is, therefore, obvious, that we must, in the progress of our work, have regard to another object ; that of enabling the churches to sustain themselves in existence, and carry to completion the work which we have commenced ; in other words, we must labor to render the gospel permanent among the people for whose good we labor, by the use of the press and by raising up a native ministry.

In order to accomplish this result, several means must be employed. In the first place, Christian converts must be taught to read ; their children and the children of others must be instructed to as wide an extent as circumstances will permit. This is obviously necessary in order to render them accessible to the influence of the press. Until they be thus far educated, our bibles and tracts are, to them, absolutely useless. But more than this. As we have said, the gospel must be preached to them either by their own countrymen or by Americans. We cannot supply nations with preachers, nor is it desirable that we should. Christian converts of every nation were intended to bear the gospel to their brethren. But how can they do this without instruction ? The grace of God has found a place in their hearts. They may be able in an imperfect manner to read the bible. But their minds are yet darkened. They know but little of the plan of salvation, and still less of the system of practical duties which the gospel enjoins. The men whom we send out to preach must themselves be taught, or else a most imperfect type of Christianity must be propagated among the nations, and they would, in the end, in all probability, relapse into heathenism. So fully is Mr. Mason, your missionary to the Karens,—a people who had no written language until our missionaries commenced their labors with them, and in this respect unlike our other oriental missions,—impressed with this subject, that he has suspended the translation of the scriptures, to which he was specially designated, declaring that it would be of comparatively little use to distribute the bible among the people unless they were able to read it, and until there existed a class of qualified men to explain it. With these views, he has devoted himself to the work of instructing the assistants.

These remarks apply in an especial manner to the Karens at the present moment. They are, very generally, prepared to receive the gospel. They are, like other heathen, weak in intellect, superstitious, and sensual. The national mind must be elevated through the medium of the press. They must, therefore, be taught to read, and their teachers must be taught by missionaries. They must be supplied with native preachers, who, throughout the whole year, can remain among them, gather them into churches and villages, and preach to them the word of life. But these preachers must be themselves instructed. We must, in our labors among them, have special respect to the injunction of the Apostle, " Lay hands suddenly



stations of this Board. Most of them have long seriously suffered from the want of more missionaries, and a more liberal supply of pecuniary means. While one or two are in jeopardy of being broken up, their continuance being suspended on the uncertainty of a single missionary's life, others are feeble for the want of a more extensive system of education. The destiny of the Karen Mission is to be decided by the fact of the Board's enlarging, or not, the present system of education in that country. The divine blessing on the limited means employed among the Karens, is almost without a parallel in the history of missions. Our present efforts, however, to evangelize that people, are like exploding gunpowder on the surface of a rock. The charge needs a deeper insertion. A more general education of the rising generation is important; but the education of the native assistants is indispensable. This cannot be done with the present receipts of the treasury. The Board would, long ago, have greatly augmented the schools in that interesting field, had they been supplied by the churches with the requisite means.

The treasury is now encumbered with a debt of nearly \$20,000. Ten thousand dollars above last year's expenditures, is the least sum that can effect, in any degree, the object which seems to the Board to be indispensable. To pay off the debt, therefore, and to meet this exigency in the condition of the missions, \$30,000 must be raised this year above the last. That is, \$80,000 is the least sum that will meet the exigency.

The question arises, Can this be raised? We reply without a misgiving, *IT CAN*. That it will be, is not certain. There is, however, no insurmountable obstacle.

Three reasons are assigned in the Report, why no more has been raised during the past year; scarcity of money,—want of missionary zeal,—and want of coöperation on the part of the ministry.

1. As to the first, it is easy to show that it is not a valid excuse. For several congregations, on whom the embarrassments of the times have weighed as heavily as on any others, have increased their contributions. This has been done without apparently affecting their comforts. They are happy in having done so. Had similar efforts been made in other congregations, the results would have been the same.

Another proof that the present pecuniary embarrassments are not a serious obstacle to raising the requisite funds, is, that only a small portion of the members of the churches, much less of the congregations connected with them, are solicited to contribute. There are tens of thousands of church members who are never asked to help forward this benevolent enterprise. Were the coöperation of this remaining portion of the people secured, without the present contributors increasing their efforts, the sum needed would be raised. There are single States, the Baptist congregations, yea, the Baptist church members in which, could raise \$80,000 from year to year, and send it out of the country, without producing a perceptible impression on their comforts or mode of living. Of this there cannot be a question. It is not because money is scarce, that so little is done to send the gospel to the heathen.

2. The second reason assigned why so little is contributed, is a want of interest in the subject of missions. There is a general insensibility in regard to the conversion of the heathen, which it is very difficult to overcome; but which must be overcome before any thing important in the cause of missions can be accomplished by this Convention.

This insensibility is betrayed in various ways.

First, in the limited demand for missionary information. There are less than 5000 of the Missionary Magazine demanded to satisfy the inquiries of nearly half a million of reading church members. If there were a thirst for missionary information, this demand would be vastly greater. There are only a little more than 20,000 of the Macedonian asked for. Were there a spirit of missionary inquiry there would have been circulated of this little sheet before this time 60,000 or 70,000. There are in the libraries of the ministers but few works on missionary subjects, while such are rarely to be seen in the libraries of laymen. Were the people interested in the cause of missions, these works would be eagerly sought after and read. All this shows where the hearts of the people are. The salvation of the heathen is not a subject which interests the public mind.

Besides this, even in those cases where there is pervading the church a deep religious feeling, when the members appear to be solemnly impressed with the momentous truths of the gospel and to be laboring for the advancement of Christ's kingdom, there is an almost total neglect of the claims of the unevangelized nations. Their anxiety, prayers, and labors, are circumscribed by their own congregations, or their immediate vicinity. This is seen in the fact that congregations who intend to make an annual collection for Foreign Missions, frequently forget it. Or, if it be a time of special religious interest in the congregation, the church, instead of availing themselves of it as a favorable season for the heathen, deliberately postpone the collection till the revival shall have subsided. It is often difficult for an agent to secure the pulpit to preach a discourse on missions, lest it shall divert the minds of the people from themselves. Now, while this is a mistake so far as the spiritual interests of the congregation itself are concerned, it clearly shows that the fact, that whole nations of heathen are passing to the retributions of eternity unprepared, does not seriously impress them. Their duty to the heathen is one of convenience, not of necessity. This is true of sincere Christians, and of very pious and valuable ministers. To awaken, therefore, in the public mind sympathy for those who are without God and without hope, is the first thing to be done. No permanent increase of funds can be expected till this change is effected. And Baptists need to be quickened by the energies of the Divine Spirit, till a missionary zeal as holy as that which brought the Son of God from heaven to earth, shall glow in every heart.

3. The delicacy of treating of the third evil to which reference has been made, is equalled only by the importance of its being remedied. We are not of those who would censure brethren who are toiling with us in a common cause, and bearing equally, it is believed, the burthen which is inseparable from the faithful exercise of the duties of the Christian ministry. While it is a painful fact that pastors generally are not putting forth that influence which they might exert, and which they must before the cause of missions can rise among us as it ought, yet there are several reasons for this, which are somewhat peculiar to our own denomination.

1. Many of our brethren in the ministry are unable, on account of their limited salaries, to set an example to their flocks in giving. Their own contributions are, necessarily, small, and thus they have not confidence to press home upon the people of their charge the duty of liberality.

2. The poverty of many ministers prevents them, also, from procuring a missionary library. They find it difficult to command the necessary works that are strictly *theological* in their character. This is true of many of our most active and useful brethren, and must continue to be so, till a more competent support is given them by the churches.

3. A very large proportion of the pastors of Baptist churches in this country, are young men, and, on this account, want confidence to put forth a controlling influence in behalf of objects not directly connected with the edification of the churches to which they minister.

4. The ministry is in an unsettled state. A large portion of the churches retain a pastor so short a time, that if a system for collecting funds be adopted by one, it fails to be carried out by his successor.

5. It must, also, be admitted, that the pastors of Baptist churches have, frequently, a very laborious service to perform on account of the *newness* of their societies. The multiplication of new and flourishing congregations in our denomination creates a demand both for a great amount and a peculiar kind of ministerial service, the tendency of which is to draw off the attention of pastors from all foreign claims. New houses of worship are to be erected, a congregation is to be gathered in from the "world," and a church, most of whom are ignorant of doctrines and Christian duties, are to be educated by pastoral instruction and watch-care. All this is not only laborious, but engrossing. And many of these things are peculiar to the Baptist denomination in this country, and are some of the reasons why so little is done in behalf of Foreign Missions.

It is our object, however, to show that they form no valid excuse why we do so little. It may be an excuse for not contributing so much as the patrons of the American Board of Commissioners for Foreign Missions, or those of the London, the Church, or the Wesleyan Missionary Societies of England. We may not be

able to contribute for Foreign Missions \$500,000, or even \$300,000 a year ; but we can, and ought, to do vastly more than we are doing. We might, with the utmost ease, raise for the current year \$100,000 ; which sum might be gradually augmented with the growth of the denomination and their freedom from the embarrassments alluded to.

Nothing is now wanting, even with the present financial condition of the country, and the lamentable deficiency of zeal in the cause among the people generally, but for the *pastors* to direct their efforts to the enterprise as a part of their *ministerial duty*. There is the fullest evidence that the people, in some cases, are in advance of the ministry on the subject of supporting missions. The people have a mind to work ; and, to be led forward, only need that proper measures be adopted to draw forth and gather up their charities. Where there is not a missionary spirit existing, there is frequently a religious susceptibility. Had the condition and wants of the heathen been plainly laid before the hundreds of congregations on which God, during the past year, has been pouring out his spirit, can it be doubted that there would have been a replenished treasury ? It is unreasonable to suppose that Christians, who have been in agony for a few unconverted friends at home, would have had no sympathy for the millions of their fellow-men, as immortal as themselves, who, in pagan darkness, are crowding the gates of the second death. Had pastors only seized upon the occasion to have opened the channel, their compassion, prayers, and contributions, would all have flowed to the ends of the earth. To this the love of Christ would have constrained them.

It will not be inferred, from these remarks, that any one supposes a fresh burthen should be imposed on the pastors of churches. The amount of labor already performed by them, is, probably, as great as they can sustain, or as would be profitable for the churches themselves. The only change suggested, is in the *direction* of these labors. The heathen ought not to be neglected. And pastors will allow us respectfully to suggest that the claims of the heathen may be so met, as not to interfere with, but to promote the interests of their own congregations. As Christ has made it one of the specified duties of a Christian church to preach the gospel to every creature, there is but a partial development of the Christian character of that church when this duty is neglected. Here, withholding tendeth to poverty. The temporal prospects of a society are not impaired by a judicious liberality, while the character of its piety is greatly elevated.

Above all, the heathen without the gospel must be lost. It is, therefore, cruel in us to withhold it. We cannot withhold it and be guiltless. Christ has made it as much the duty of a pastor to adopt all suitable measures to induce the people of his charge to supply their proportion of means, according as the Lord hath prospered them, for sending the word of life to the heathen, as he has to preach the gospel with diligence and in its purity to his own flock. Pastors may not be at liberty to urge congregations, in moderate circumstances, to found hospitals or endow universities for purposes of general education, however valuable such institutions are. They are, however, under obligation to see that every mite, even the poor widow's, in their congregations, be gathered into the treasury of the Lord, provided it belongs there. This is required by the most solemn considerations,—by the otherwise hopeless condition of the heathen,—by the true interests of the church at home,—and by our own peace in that day when we shall be called to give an account of our stewardships.

The following preamble and resolution, offered by Rev. Mr. Hague, and seconded by Rev. Mr. Everts, were adopted:

Whereas it appears to have been extensively understood that by certain transactions at Baltimore, during the last session of the Convention, the neutral attitude of the Board in relation to slavery was changed, therefore,

*Resolved*, That the Circular issued by the Acting Board in the year 1840, asserting their neutrality on all subjects not immediately connected with the great work to which they were specially appoint—

ed, be reissued and printed with the Report of this year, as expressive of the sentiments and position of the present Board.\*

On motion by the Foreign Secretary, it was

*Resolved*, That the thanks of the Board be tendered to the Pearl Street, and the other Baptist churches in this city, for the very hospitable manner in which the members and visiting brethren have been kindly entertained during the present session.

On motion by Rev. Dr. Welch, it was

*Resolved*, That the Acting Board be requested to prepare and present to the churches at the earliest practicable period, a statement of the relative necessities of our respective missions; and to devise and recommend for the adoption of the churches some general system of finance and collection, with a view of concentrating, more generally and efficiently, the liberality and resources of the denomination upon the important object of their reinforcement.

*Resolved*, That the revision and publication of the journal be referred to the Acting Board.

Adjourned *sine die*. Prayer was offered by Rev. Dr. Kendrick.

BARON STOW,

*Recording Secretary.*

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In the evening, a public meeting was held, and addresses made by Rev. Messrs. J. S. Bacon, upon Indian Missions; T. J. Conant, upon the German and Danish Mission; and H. T. Love, upon the Greek Mission. Rev. Dr. Welch made an appeal in behalf of the treasury of the Board.

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The Eleventh Triennial Convention will hold its sessions in the meeting-house of the First Baptist Church, Philadelphia, commencing on the last Wednesday in April, 1844. Introductory discourse, at 10 o'clock, A. M., by Rev. SAMUEL LYND, D. D., of Cincinnati; Rev. BARNAS SEARS, D. D., of Massachusetts, his alternate.

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\* Appendix A.

The expediency of separation from the Board has also been suggested to R. Simerwell, of the Putawatomie station, in pursuance of the recommendation at the last annual meeting, "that whenever the direct missionary labors of a missionary cease, by resignation or otherwise, the connexion be officially dissolved."

Information having been received by the Acting Board that the Corresponding Secretary of the Provisional Foreign Mission Committee of the American Baptist Anti-Slavery Convention had addressed a letter to more or less of the missionaries, of a very objectionable character, the Foreign Secretary was instructed to inquire of the Secretary as to the fact, and to request a copy of said communication, as also the names of the missionaries to whom it had been sent. It was also directed that a communication be forwarded to the missionaries, of such a character as the letter, sent by the Provisional Foreign Mission Committee, might seem to require; which was accordingly done.\*

A letter from the Corresponding Secretary of the American Indian Mission Association, the Rev. Isaac McCoy, notifying the organization of said Society, and asking, "would it not be productive of a greater amount of good to the various Indian tribes, west of the Mississippi, among which we have mission stations, for you to contemplate the ultimate transfer, on such principles of equity as may be mutually agreed on, of the duty of originating and sustaining missions among American Indians, to us?"—was presented to the Board in November; whereupon it was resolved, "That the Home Secretary express to the Board of the American Indian Mission Association their kind and fraternal feelings, and their desire that God will make them a blessing to those in whose behalf they labor; but that they do not feel competent to take any measures for the transfer to which reference is made."

Notices of other particulars, affecting the missions, are embodied respectively in the accounts of the missions.

#### PUBLICATIONS.

The circulation of the *Missionary Magazine* has slightly diminished during the year. The present number published, is a fraction less than 5000 copies, 950 of which are distributed gratuitously. Measures have recently been adopted, by which it is hoped that the circulation of this valuable missionary periodical will be extended. Until it is more universally read by the ministry, and Christians generally, a hearty and extensive coöperation of the churches with the Convention cannot reasonably be expected.

The Acting Board has, during the year, published a missionary sheet, called the *Macedonian*, which has, thus far, met with very general approbation. Its present subscription list, however, has risen only a little above 20,000. There are hundreds of churches, even in New England, who have not ordered a single copy.

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\* Appendix B.

Of the last Annual Report, besides its publication as usual in the *Missionary Magazine*, 1000 copies were printed for gratuitous circulation.

#### AGENCIES.

The following agents have been in the service of the Board.

1. Rev. Alfred Bennett; for the entire year. Mr. Bennett's time has been chiefly spent in the States of New York and Kentucky; having visited also the State of Michigan, and some of the principal places in Pennsylvania and Ohio, in the vicinity of Lake Erie.

2. Rev. Joseph B. Brown; for the entire year. Mr. Brown has labored in the State of Rhode Island, in the western parts of the States of Massachusetts and Connecticut; and within the limits of the Old Colony and Taunton Associations, in Massachusetts.

3. Rev. Silas Bailey. Mr. Bailey is laboring in the State of New York. He entered upon his agency the 1st of December last.

4. Prof. John Stevens, late of Granville College, O., has accepted an agency for the States of Ohio and Indiana. He having but recently entered upon his agency, no report of his labors has been received by the Board.

5. Rev. S. W. Clark received an appointment to labor three months in the State of Ohio. As only a part of the time has expired, no report has been received.

6. Rev. B. F. Brabrook has accepted an appointment to labor as agent in the States of Illinois and Missouri, &c. Mr. Brabrook expected to engage in this service in November last, but has been detained by domestic affliction. He is now on his way to his field of labor.

7. Rev. Lucian Hayden, in July last, accepted an agency for the State of New Hampshire, but after three and a half months' service, retired.

8. Rev. J. M. Graves is under appointment for the State of New Hampshire, in connexion with Vermont. He is expected at an early period to enter upon his agency.

In addition to these, the Rev. Messrs. Drinkwater and Gillpatrick, of the State of Maine, have rendered temporary service, at the request of the Board, in the vicinity of their residences.

Several brethren in the ministry have rendered gratuitous service, in visiting other churches besides those of their charge, and preaching on the subject of missions, for the express purpose of augmenting the funds of the Board.

The Board acknowledge, with great pleasure, their continued obligations to the Treasurer, Hon. H. Lincoln, who, during the past year, in addition to his gratuitous services as Treasurer, has performed important agencies in behalf of the Board, in collecting funds and for other objects; in all of which, as well as for the year preceding, he has defrayed his personal expenses.

An effort has been made to locate an agent in the Middle States, and another at some central point at the South, but both have proved unsuccessful. The object, it is hoped, however, will be effected at an early period of the ensuing year.

The amount of service rendered by the collecting agents, besides that which has been gratuitous, is equal to three years, or the entire services of three men for the whole year. It will be perceived, however, that should the present number of agents under appointment fulfil their engagements, more than twice that amount will be rendered during the coming year. The funds from which the funds of the Convention are to be collected, are such, that the number of agents ought not to be less than seven at any time ; and would have equalled that number at an earlier period, could they have been obtained.

The success of the agents has, in scarcely a single instance, been equal to the expectations of the Board. In no case, however, do the Board consider this failure to have arisen either from incapacity or want of zeal in the agents. It is believed they have done what they could.

The agents agree in assigning the three following reasons for the deficiency in the collections.

- 1st. Scarcity of money.
- 2d. Indifference to the cause of missions.
- 3d. Want of coöperation on the part of the pastors.

To the removal of the second of these evils, the Acting Board has during the year directed special attention. They have endeavored, both directly and indirectly, to furnish the public a larger amount of missionary reading. In November last, they held, at Worcester, Mass., a special meeting of two days' continuance,—inviting to a free conference the friends of missions throughout New England. The meeting was well attended and was profitable. From these and other causes, there has been a manifest increase in the missionary spirit, and in contributions, in *some* of the churches ; showing, thereby, that the only real obstacles to a full treasury, are lukewarmness, and want of efficient coöperation on the part of those who alone can call forth the benevolence of the churches.

#### RECEIPTS AND EXPENDITURES.

The receipts of the treasury for the financial year ending April 1, 1843, consisting of donations from individuals and auxiliaries, and of legacies, and interest on temporary loans, amount to \$47,151 06. And the expenditures for the same period to \$55,138 46. Excess of expenditures above receipts, \$7,987 40 ; which, added to the debt of last year, makes the balance against the Board, \$14,859 16.

The Acting Board take this occasion to say, that no reasonable effort has been omitted to render the expenditures in carrying forward the operations of the Society, as low as they can be made. It is the deliberate opinion of the Board, that a greater reduction of

expenses would seriously impair the effectiveness of the institution. It should be borne in mind, however, that the expense of conducting the business would be but a trifle more, were the receipts and expenditures twice or three times their present amount.

#### COÖPERATION OF OTHER INSTITUTIONS.

The receipts from the United States Government, for Indian schools, &c., have been for the past year \$4400; which sum has been duly applied. The coöperation of the American and Foreign Bible Society has been kindly continued by appropriating to the Board, for scriptures at the principal missionary stations in Asia and Europe, \$6000; as also that of the American Tract Society, in appropriating to the Board \$2200, for circulating tracts in Siam, Burmah, Greece, and Germany.\*

#### MISSIONS IN NORTH AMERICA.

##### *Mission to the Ojibwas.*

SAULT DE STE. MARIE.—A. BINGHAM, J. D. CAMERON, preachers; Mrs. BINGHAM; Miss H. H. MORSE, school-teacher.

MICHIPICOTON.—

2 stations; 2 preachers and 2 female assistants. Miss Morse arrived at St. Mary's Nov. 6.

The mission has of late enjoyed increased prosperity. Four Indian youths have been added to the church at St. Mary's on profession of faith, and there are cases of religious inquiry at one or more of the neighboring Indian settlements. Preaching is regularly maintained at the station and at other places on the Sabbath, and occasionally during the week, with good encouragement. Present number of church members, twenty. The English mission school has been well conducted, and is now under the care of Miss Morse. Average attendance of pupils about forty. A school for instruction in reading Ojibwa is taught by Mr. Bingham, attended by five adults, who will, probably, be employed as readers of the scriptures to their countrymen. Mr. Cameron has resumed the translation of the gospels into Ojibwa, and one or more of them will shortly be ready for publication.

Some progress continues to be made by the Ojibwas in their temporal condition, so far as they come under the influence of the mission. The chief impediments, next to intemperance, are their wide dispersion, and want of fixed abodes, and severity of climate, connected with their precarious means of subsistence. To the removal of these, the attention of the missionaries is earnestly directed; and with some success. About sixty Indians have been lately induced to sign the pledge of total abstinence from all intoxicating drinks; some for life, others for one or more years. The prospect of locating a body of Indians permanently, is also encouraging. A site has been selected at Tikuamina Bay, on the southern shore of Lake Su-

\* Since the account was closed, \$2000 additional have been received from the American and Foreign Bible Society, and an equal sum from the American Tract Society. To this we are permitted to add £500 from the Committee of the (Eng.) Baptist Missionary Society, an expression of fraternal interest as gratifying, every way, as it was unsolicited and unlooked for.†

† Appendix C.



terior, about thirty-six miles from St. Mary's, which is peculiarly favorable, as furnishing unusual facilities for barrelling fish and making maple sugar, the principal employments of the Indians, and also as remote from temptations to intemperance and kindred vices. The place is well approved by the Indians, and several families have already made it their residence throughout the year.

Agreeably to an intimation in our last Report, the Ojibwa Mission was visited by the Foreign Secretary in July. His account of the mission, while it exhibited the embarrassments under which it labors, in consequence of its proximity to the white population, as also from the wandering habits of the Ojibwas scattered over a vast extent of territory, furnished, at the same time, satisfactory reasons for its continuance and gradual enlargement. The Board were also gratified with the renewed assurance, founded on careful and extended observation and inquiry, that their esteemed missionary, Mr. Bingham, who has been in charge of the mission from its establishment in 1838, has been faithful to his trust, and is entitled, with his amiable family, to the continued confidence and sympathies of his brethren.

No late information has been received from the church at Michipicoton. Number of members last reported, thirty.

#### Ottawas in Michigan.

RICHLAND.—L. SLATER, preacher and teacher; Mrs. SLATER.

The semi-annual report of this station has not yet come to hand. At the date of our last information, the school was in successful operation, and was more fully attended than in the preceding year. Religious meetings were also well attended. On the Sabbath, the meeting-house, which was built in May last, and can accommodate several hundreds, was ordinarily filled. A few were reported as seriously inquiring for the way of life. Number of church members, eighteen.

#### Tonawandas and Tuscaroras in New York.

TONAWANDA.—A. WARREN, preacher and superintendent; Mrs. WARREN; Miss PHEBE BARKER, school-teacher; Miss PHEBE BURROUGHS, assistant.

1 station; 1 teacher and three female assistants.

The school at Tonawanda was "in good condition and prosperous," when visited by the Foreign Secretary in July. The number of pupils, which is limited to forty-five, had averaged forty the previous year, of whom about fifteen were girls. Twelve or fifteen were of the Tuscarora tribe. Twelve of the pupils had been added to the church during the year, making the whole number of church members twenty. They have a convenient house for public worship, at which religious services are held by the superintendent, assisted by an interpreter. The habits of the Indians are generally those of a civilized community. The Temperance Society embraces 250 members, about one half of the Indian population, including all the chiefs.

From the Tuscarora church, connected with this station, no report has been received. Number of members last reported, forty.

The Tonawandas are a part of the Seneca tribe, one of the "Six Nations." They continue on their present reservation but one more year, when, it is expected, they will unite with a body of the Six Nations residing near Thames river in Canada.

#### Otoes, on Platte River.

Rev. A. Edson returned to Bellevue in April, 1842, and re-opened his school with thirteen pupils. Meanwhile the Indians had become increasingly intemperate and quarrelsome, and the prospect of usefulness more discouraging. Eventually, (in August,) Mr. Edson withdrew from the station, and the mission is discontinued.

## Shawanoë Mission.

SHAWANOË.—F. BARKER, preacher and teacher; Mrs. BARKER.

STOCKBRIDGE.—J. G. PRATT, preacher and printer; Mrs. PRATT; Miss JANE KELLY, school-teacher.

DELAWARE.—I. D. BLANCHARD, preacher and teacher; Mrs. BLANCHARD; Miss SYLVIA CASE, school-teacher. *Charles Johnnycake*, native assistant.

OTTAWA.—J. MEEKER, preacher and school-teacher; Mrs. MEEKER. *David Green*, native assistant.

PUTAWATOMIE.—R. SIMERWELL, preacher; Mrs. SIMERWELL.

Stations; 3 preachers and teachers, 1 preacher and printer, 1 preacher, and 7 female assistants; 2 native assistants.

The connexion of Mr. and Mrs. Lykins with the mission was closed December 1.

Miss Webster retired from the Shawanoë station in January. Miss Kelly was appointed teacher to the Stockbridges the 10th inst., and is to proceed to the station immediately.

The mission has been greatly tried the past year, particularly at the Shawanoë station; and its prosperity, and even its existence, for a time seriously endangered. The Shawanoë church has been rent with divisions; seven of the native members, including one family of six persons, have been suspended from church privileges, having withdrawn from the mission; the Shawanoë boarding-school has been broken up, at least as to all useful results; and the preaching of the word has been, for the most part, void. On one or more occasions the missionaries, Messrs. Barker and Pratt and their families, were ordered to leave the station on peril of their lives. And that their expulsion was not effected, is to be ascribed to the good providence of God in conducting to Shawanoë, at the very crisis of the difficulty, the Rev. J. S. Bacon, whom the Acting Board had especially deputed to the mission in view of its distressed condition. The Board have the satisfaction to believe, that, although the face of missionary affairs at Shawanoë is not yet entirely tranquil, the occasion of evil is now extraneous to the mission, and that the labors of the missionaries will be less embarrassed than during the past year. The female school-teacher having withdrawn, the Shawanoë school will be suspended at the expiration of the current quarter, and Mr. Barker will be devoted to the departments of preaching and translating.

Mr. and Mrs. Pratt have been authorized to remove to Stockbridge, at the earnest and repeated solicitation of the Indians of that place. He has, for some time, regularly ministered to them every alternate Sabbath. He will take the press with him; the Stockbridges gladly engaging to aid in the erection of a printing-office, school-house, &c., to the utmost of their ability.

The amount of printing at Shawanoë during the year has been small, but has embraced all that was prepared for publication; including

The Shawanoë Hymn Book,	48 pp. 24mo.,	500 copies.*
Matthew in Putawatomie,	125 " 16mo.,	500 "
Shawanoë Sun,		100 "
and sundry English publications,	7200 " 12mo.,	or 200 vols.

The Delaware station has to some extent shared the trials of the brethren at Shawanoë, but the school has been regularly maintained, and the church, it is believed, will have sustained no permanent injury. Number of members last reported, thirty-four.

At Ottawa, Sabbath meetings are well attended, and a stated service has recently been established at a distinct settlement, distant eight or ten miles. Services are also regularly held on Thursday evenings with great interest. Two days weekly are devoted to a school of thirty-two members, mostly adults. About fifty of the Ottawas have learned to read in their own language. The church appears to be advancing in scriptural knowledge and in piety. Four have been baptized, and one restored. Present number of members, including one at Putawatomie, twenty-seven.

\* In press at the time of our last Annual Report.

Mr. Meeker visits and preaches at Putawatomie at intervals of five or six weeks, with little encouragement. Mr. Simerwell holds religious services on the Sabbath for such as are disposed to attend.

### Mission to the Cherokees.

**CHEROKEE.\*** (Three miles west from the middle of the east line of the territory.)—E. JONES, preacher; Mrs. JONES; THOMAS FRYE, W. P. UPHAM, Miss S. H. HIBBARD, school-teachers; H. UPHAM, printer. *Jesse Bushyhead*, native preacher.

**DELAWARE,** (Valley Towns church, forty miles N.W. of Cherokee.)—Miss E. S. MORSE, school-teacher. *John Wickliffe, Oganaya*, native preachers.  
Out-station, *Honey Creek* church.

**FLINT,** (Amohee church, *J. Bushyhead*, pastor; thirteen miles S. W. of Cherokee.)—*Lewis Downing*, native preacher.  
Out-station, *Bread Town*, (branch church.)

**BEATTIE'S PRAIRIE,** (Taquohee, twenty-five miles N. of Cherokee.)—*Tanenole*, native preacher.

#### DSEYOHEE.—

5 stations, 2 out-stations; 1 preacher, 4 teachers, (2 of them female assistants;) 1 printer, and 1 female assistant; 5 native preachers.

Mr. Frye, Miss Morse, and Miss Hibbard, arrived at Cherokee at the end of 1842. Messrs. W. P. and H. Upham are expected to join the mission in June.

The prospects of the mission are encouraging in a high degree. During the past winter, several of the stations were visited by Mr. Bacon, at the request of the Acting Board, and the representations which he has made, from personal observation, of the state of the Cherokee churches, and the encouragement to missionary labor among the people, are of the most gratifying character. "The number of churches constituted," Mr. Bacon reports, "is four, two of which have one or more branches: and they embrace, in all, about one thousand members. The three ordained native preachers, and two or three native assistants, besides the services of the missionary, Mr. Jones, are fully occupied with missionary labors. Much of the time, in addition to ministering to the churches, they are travelling from neighborhood to neighborhood, preaching the word; and their labors are, in general, kindly received. The field is constantly widening. Pressing calls from different parts of the nation are almost daily received, and the measure and prospects of usefulness appear to be limited only by the want of more laborers and of the means of supporting them.

"There is a great demand for books, and especially the sacred scriptures. Only a part of the New Testament and some brief extracts from the Old, are, as yet, translated into their language. The native preachers, but few of whom understand the English language, as well as the church members generally, are earnestly pleading for more of the word of God. The public mind, throughout the nation, has been awakened to a degree of energy and activity never before known. A growing interest is almost universally felt on the subject of education, and in all the means of improvement and civilization. A portion of their national fund is appropriated to the support of public schools; and ten such schools, under the direction of a superintendent appointed by the National Council, have been sustained during the past year. Increasing attention is also paid to agriculture and the mechanic arts, and to the comforts of domestic life."

The following is a table of additions to the churches by baptism, from July to November, inclusively:

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\* The territory occupied by the Baptist portion of the Cherokees, extends, north, west, and south of Cherokee, in each direction about forty miles.

To Flint (Amohee) church,	21, and 1 by letter;
" Beattie's Prairie, or Taquohee church,	18
" Delaware	10
" Dseyohee	4

making 53, and 1 by letter.

In the preceding twelve months, the number of additions was 218, and two by letter. Total, 274.

"The churches manifest," says Mr. Bacon, "a very commendable spirit of liberality and Christian enterprise; and, indeed, others are friendly to the gospel. All the churches have places of worship, such as their circumstances require; made of materials supplied by themselves, and erected by their own hands. A good printing-office has been furnished at their own expense, and they are now erecting a neat and commodious building for a female high school. Missionary societies have also been formed, and a cheerful readiness is shown to do all in their power to advance the cause of Christ among themselves, and to encourage the hearts of those who have been, and still are, laboring for their spiritual good."

In view of facts like these, the Board have felt constrained to assist their Cherokee brethren to the full extent of their ability, especially in supplying means for the general education of the people and the training of native preachers and teachers. They have been highly gratified with the spirit with which this coöperation has been welcomed by the Cherokees. The teachers who have been sent out recently, are already placed in charge of important schools, and the introduction of a printing establishment, which is to be effected immediately, is anticipated by the nation with abundant demonstrations of gratitude and joy.

#### Mission to the Creeks.

Agreeably to the suggestion in our last Report, Mr. Jones, of the Cherokee Mission, visited the late Creek station in September last, (distant about sixty miles from Cherokee,) and attended a Creek protracted meeting. He was received with great affection and joy, and preached several times by an interpreter. He had also the happiness of seeing four candidates baptized, one of whom was a Creek chief of respectability and influence. Mr. Jones represents the state of the people to be highly encouraging. The members of the church appear well, and religious meetings are thronged, many of the congregation attending from a distance of twenty or more miles. There has been, indeed, throughout the year, a remarkable work of grace among the Creeks, and about 200 have been baptized. The instrumentality has been exceedingly unpretending. "Religious meetings are conducted by two black men, both slaves. The oldest, Jacob, is ordained;\* the other, called Jack, a blacksmith, acts as interpreter. They are allowed one day in the week to support themselves and families in food and clothing; and these days they devote to the service of the church, *hiring* the working of their little corn and potato patches."

In regard to the reëstablishment of a mission among the Creeks, Mr. Jones apprehends no serious embarrassment. The National Council was said to be opposed to it, but later information is more encouraging. The people, as a body, are demanding missionaries and teachers. Statements of similar import are made by Mr. Bacon, by whom the Creeks were also visited in January.

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\* By Messrs. Kellam and Mason, late of the Creek Mission.

## Mission to the Choctaws.

PROVIDENCE.—R. D. POTTS, preacher and school-teacher; Mrs. POTTS.

The station is in the south-western part of the inhabited portion of the Choctaw territory, nine miles west of Fort Towson and five miles north of Red river.

The religious awakening, mentioned in our last Report, has induced Mr. Potts, with the consent of government, to employ an assistant teacher in his school, that he might give himself to "the ministry of the word." He has preached statedly at four preaching places, besides holding frequent occasional meetings. The number of additions by baptism during the year was twenty-seven. Present number of the church and its branches, eighty-three. Two of the native members, David Holmes and Samuel Worcester, were licensed in October to preach the gospel. David is also employed as an interpreter.

The school is well sustained, and contains twenty scholars. Eleven of them are boarded by Mr. Potts,—five at his own charge.

Mr. Potts renews his earnest solicitations for help. The field is too extensive for the labor of one man, and is even now ripe for the harvesting. Several Indians are waiting for baptism, and others are serious inquirers.

## MISSIONS IN EUROPE.

## Mission to France.

DOUAY.—E. WILLARD, preacher; Mrs. WILLARD. *J. Proy*, native assistant.

LANNOY and BAISIEUX.—J. THIEFFRY, native preacher.

ORCHIES and RÀME.—

ATHRIES (Cherie &c).—J. B. CRÉTIN, native preacher. *L. Choquet*, — *Lefevre*, native assistants.

CHAUNY.—V. LEPOIX, native preacher.

MEUX.—J. FOULBOEUF, native preacher. *P. J. Lacquemont*, native assistant.

BERTRY, VIESLY, &c.—J. PRUVOTS, native preacher. *J. N. Froment*, native assistant.

7 stations; 1 preacher, and 1 female assistant; 10 native preachers and assistants.

A. Moutel; late preacher at Orchies, died February 1.

The annual report from this mission, the returns of which, however, are incomplete, gives seventeen as the number of additions to the churches by baptism the past year, and a few by letter. Four have been excluded, and one suspended. Present number of members in thirteen churches, about 210. Two of the churches have been harassed with dissensions, and one has been reduced in its numbers by secession. In others "there are signs of improvement; all stand well, and are strong in the faith."

The preachers and colporteurs continue to sustain a good reputation; "they seem to be worthy of confidence; to be men of faith and prayer." Several of the preachers have been interrupted in their public worship; and, in some cases, have been compelled to desist from preaching by the local authorities. One "has had trouble upon trouble; has been forbidden to preach the gospel; and has encountered the utmost virulence of the papal clergy. Yet by the grace of God," says Mr. W., "he has not fallen. He has had literally to contend with the powers that be;—\* \* \* \* besides the native wickedness of men:—they who have not fought this fight, know

little what it is:—but he has stood his ground hitherto. The waves have gone over him, but he has stood like a rock." Another, who has experienced less direct personal persecution, has, nevertheless, as he writes December 12, "experienced the truth of the words which our Savior spoke, 'They shall deliver you up to the tribunals and to the synagogues,' &c. He, too, has "often been hindered by the local authorities from preaching the gospel to those who were ready to hear it." On one occasion, when thus prohibited, "nearly five hundred persons," he informs us, "were disposed to hear (him), who said (he) might perform the service without fear." A third was engaged in conducting a meeting, when the mayor of the village entered, and broke up the assembly. "The government seems determined to persecute Protestantism. It is the hour of darkness. The Romish clergy rule." Even the national pastors, those who are supported by government stipends, are prosecuted for holding meetings without a formal authorization. "The State recognises an individual as a legalized pastor, pays him a salary, and then prosecutes him for performing his legitimate functions." We are happy to add that these intolerant measures are not suffered to pass without remonstrance. "Several consistories of the national church have already sent in petitions to the Chamber of Deputies, and the editor of the *Archives du Christianisme*, together with the editor of the *Esperance*, makes stirring appeals to the Protestants of France not to fail of adding their force in due time. Their language, also, in speaking of religious liberty, is sweeping; they do not wish to permit any one, of whatever faith, to think that there is any exclusiveness in the present movement, in favor of liberty of worship; they demand that liberty *for all*." A petition of like general import, has also been drawn up, to be signed by all the Baptist pastors and evangelists, and was to be presented to the Chamber of Deputies without delay.

The labors of the colporteurs, four in number, have been eminently useful. "In several instances the meetings must inevitably have been discontinued, had not these brethren come to the work like men." One reports the sale of 197 bibles and testaments, besides more than 100 placed in the schools. The number of sales by the others is not reported. A tract has been prepared by one of the preachers, explaining and vindicating the distinguishing tenets of Baptists, and has lately been published in an edition of 1500 copies. It is in the form of a catechism, and makes about 145 pp. 12mo. A work of this kind appears to have been imperatively demanded. The Romish clergy are not the only antagonists to evangelical religion. "Pious friends in America may weep to know that the Protestant church in France, is, to a great extent, a dead letter, uncharitable and intolerant. I bespeak the prayers of my brethren," says Mr. W., "for these misguided people; that God may fill them with the spirit of the gospel, and teach them not to despise, slander, or persecute those whom they profess to believe Christians, merely because they do not follow them."

Within a few months, information has been received of the existence of a body of Mennonites or "Anabaptists," in the north-eastern part of France, in the departments of Doubs and the Upper and the Lower Rhine (Alsace). "They are represented as of severe morals, great charity, and remarkable simplicity of manners. They have no temples, but hold their meetings from house to house. They elect and consecrate their own pastors. They do not baptize their children. They do not marry with the unconverted, nor with any other than their own sect. They have no lawsuits before the ungodly, but appoint persons from among themselves to decide their differences. They detest any connexion with the national church. They are distinguished, wherever they go, for their aversion to mingle with the world, in any case, beyond what necessity demands." Mr. Willard, who has communicated the above, expresses a deep interest in this apparently evangelical people, and will, probably, take an early opportunity to visit them, in order to effect a connexion, if likely to conduce to their mutual edification and the promotion of the gospel in that vicinity.

## Mission to Germany and Denmark.

HAMBURG.—J. G. ONCKEN, preacher; Messrs. KÖBNER, LANGE, LUCKEN, &c., preachers and assistants.

BERLIN (Prussia).—G. W. LEHMANN, preacher.

BITTERFIELD (").— — WERNER, preacher.

BAIREUTH (Bavaria).— — Knauer, assistant.

OTHFRESEN (Hanover).— — Sander, "

MARBURG (Hessia).—

OLDENBURG (Grand Duchy of Oldenburg).— — WEICHARDT, preacher.

JEVER " " " — — Hinrichsen, assistant.

COPENHAGEN (Denmark).—P. and A. MØNSTER, preachers.

Colporteur in Norway, E. Sæve.

9 stations, 13 preachers and assistants.

Churches exist also at Rummelsburg and Margenstern, in Pomerania; at Memel on the eastern shore of the Baltic; at Stuttgart and vicinity; and at Langeland, Aalborg, and Petersborg, in Denmark; with which the mission is in correspondence, and which owe their origin and growth chiefly to the instrumentality of the missionaries.

The German Mission, though harassed at various points by government intolerance or private persecution, has continued to enlarge its sphere of operation; and its influence is felt, in one form or another, in widely separate districts of the German confederation, and of Denmark; from Aalborg on the extreme north to Stuttgart in the kingdom of Wurtemberg, and from Jever on the German sea to Memel on the eastern shores of the Baltic.

At Hamburg "it has been a year of signal blessing." The place of worship provided by Mr. Oncken, has been well frequented, and on Sabbath evenings there have generally been 300 attentive hearers. No interruption has been experienced from the city authorities, and, probably, none will be. The services have been conducted since September by Mr. Köbner, Mr. Oncken being obliged to desist from public speaking, temporarily it is hoped, in consequence of an affection of the throat. His time has been fully occupied, however, in correspondence and overseeing bible and tract operations. At Altona, where a few of the church members reside, a weekly meeting has also been held, with good encouragement. The labors among the seamen have been well sustained; large quantities of tracts have been distributed, and more than 800 copies of scriptures sold to them. The whole number of tracts distributed from the Hamburg station during the year, was 252,700, and of copies of the scriptures 6263, beside 5000 other approved publications. The additions to the church by baptism amount to fifty, making the whole number of members in January, 160. They continue, as heretofore, actively engaged in benevolent effort, and, though generally poor, contribute to the support of religious institutions according to their ability. The amount contributed the last year, exceeded \$350.

The churches of Berlin and Bitterfield, in Prussia, have been similarly blessed with spiritual edification, but not equally exempt, with the Hamburg church, from external trials. On one occasion, at Berlin, a religious meeting was violently broken up by a band of eighteen men, and the congregation dispersed with blows. On another, at Bitterfield, Mr. Lehmann was forcibly prevented by the civil authorities from administering the ordinance of the Supper. Mr. Werner, who was subsequently ordained pastor of the church, has also been repeatedly arraigned before the magistrates, and forbidden to administer the ordinances; but later communications report a "season of quiet." What measure of religious freedom will be ultimately conceded by the Prussian Government, cannot be confidently affirmed. "Religious meetings are still tolerated, yet public baptism, that is, in the open air, is prohibited, and the Berlin church seal is taken away." The Berlin church received in the first half of last year about twenty mem-

bers by baptism, making the whole number in July last, forty-seven.\* Repeated additions have been made to the Bitterfeld church, but the number is not given.

The Baireuth church, in Bavaria, are constrained to meet in great secrecy. Mr. Knauer, their pastor, has been threatened with imprisonment in the house of correction, but has not yet been molested. A considerable quantity of bibles, testaments, and tracts, have been confiscated, which had been supplied for distribution. The church has had an increase of four or five members.

At Marburg, in Hessa, several members of the church have been fined, and others, resident in the city but citizens of other States, have been banished. The church is, nevertheless, firm, and has added five to its number by baptism.

The church of Othfreesen, in Hanover, under the care of Mr. Sander, has about twenty members. This afflicted community has been constantly subject to persecution. Religious meetings are strictly prohibited. Some of the members have been imprisoned, and others stripped of their entire property, for attending religious conventicles. The pastor is obliged to travel by night to escape the vigilance of the police.

"Oldenburg, ten years ago the most hopeless part of the north of Germany, begins to assume a promising appearance." There are a few converts at Varel, Bracke, and Elsfleth, and some are waiting for baptism at Jever. Oldenburg church has been much annoyed by the government, but "not a few have been added to their number."

The churches in Rummelsburg and Margenstern, in Pomerania, have sixty-seven members.

The afflicted state of our brethren in Denmark continues to claim our active sympathy. Repeated imprisonments of long duration, and heavy fines, absorbing their entire property even to the essentials of household furniture, have been imposed upon them, for nonconformity to the State religion; or, in other words, for following the dictates of their own consciences in things pertaining to God. The narrative of their persecutions, and of the motives of church and state policy by which it is attempted to justify them, reminds one of the oppressions, which, in other lands, had their day and their end near two hundred years ago. Whether the Danish Government will push their measures to extremity, is, of course, uncertain. That they will not, we may venture to hope from the alleged friendly disposition of the king and royal family, and of many distinguished persons, both in state and church; from the growing sympathy of the people for the oppressed; and from the respect which is, doubtless, felt toward public sentiment and private and official mediation, on behalf of religious liberty, as recently put forth in England and America. A higher ground of confidence still, is in the power of truth and right, and the sovereign providence of God. We are slow to believe that God does not design, by the humble and seemingly insignificant instrumentality which he has already highly honored in the north of Europe, to open the way for a more pure and free dispensation of his gospel, and a general revival of religion, throughout the continent; which shall be known in after ages as *The Second Reformation*. That such may be the glorious issue, let it be our united and fervent prayer.

In the midst of these trials of our brethren, it is consolatory to know, that according to our opportunities we have contributed to their relief and encouragement. The remittances which have been made by sympathizing friends, to meet their pecuniary necessities, have been exceedingly timely and acceptable; and expressions of sympathy and affection, by letter and personal address, have awakened the liveliest gratitude. The Deputation of the Board, Professor Hackett, accompanied by Professor T. J. Conant on behalf of the American and Foreign Bible Society, was especially greeted

\* A letter from Mr. O., in January, states that the number had increased to fifty-seven. The whole number of baptisms at Berlin was sixty-eight.



by our distressed brethren with the deepest emotions of gratitude and joy. They arrived at Copenhagen in August, and though debarred of the privilege of meeting with the church in religious worship, they had repeated opportunities, which they sedulously improved, of intermingling with them their counsels, and sympathies, and prayers. The Deputation were equally faithful to plead the cause of our unoffending brethren with civilians and ecclesiastics of rank and influence. The king was absent; but the Estates were in session, and interviews were held with distinguished personages in church and state, by whom the Deputation were courteously received, and to whom were distinctly stated the principles deemed essential to Christian toleration. These representations, and the mission itself of the respected brethren by whom they were made, had the effect, it is reasonable to suppose, with other concurrent influences, to promote, in some measure, a correct religious sentiment, and thus assist in opening the way for the general royal amnesty proclaimed in December. That all was not effected, which in this country is deemed essential to religious freedom, should not lead us to overlook the valuable concessions that have been obtained. The royal law of amnesty, so called, secures to our Danish brethren, in all places, 1st, The right to hold assemblies for religious worship; and 2d, To administer the sacrament of the Lord's Supper. It also provides for the administration of Christian baptism in certain cases; and although the concession limits the exercise of this right to a single place, Fredericia, and enjoins various regulations, restrictive and embarrassing, and makes requisitions in regard to baptism of children and marriage to members of the National Church, at variance with Baptist principles and usages; yet the measure of toleration already conceded, and the obvious tendencies of public sentiment, encourage the hope that these restrictions and requisitions will, eventually, and perhaps speedily, pass into desuetude and forgetfulness.\*

In regard to the prospects for the future the Deputation remark,

"Although many of the laws in Denmark are so intolerant in their character, and the spirit of persecution, especially on the part of the clergy, is still so active and bitter, there is yet much to encourage the hope that more liberal sentiments are there gaining strength, and that the final result of the conflict now going on, must be a triumph for the cause of Christian toleration. The king and queen are considered as personally friendly to the cause of the Baptists. Many individuals in public stations,—even some clergymen in the establishment,—have declared in their favor: that is, so far as regards the question whether they should be tolerated or not; this is advocated in some of the public journals; pamphlets are written and published in their defence; and the popular feeling is beginning to be enlisted in their behalf. They may be destined, they probably are, to yet further trials and sufferings; but whether we consider the agencies there at work, or the history of similar struggles elsewhere, we need not despair of their success. In the meanwhile, till this issue be attained, the position of our brethren there, and in Germany also, is full of the greatest moral interest; they are the representatives of a principle most dear to the hearts of all true Christians; they are sufferers for rights in defence of which men have earned their strongest claims to the respect and veneration of mankind; and they ought, assuredly, in their struggles, to receive the sympathy of all, under whatever name they are known, who wish well to the cause of Christian truth and freedom."

The number of members in the Danish churches in 1842, when they were visited by Messrs. Hackett and Conant, was 179,—of whom 119 belonged to the church at Copenhagen.

#### Mission to Greece.

CORFU.—H. T. LOVE, preacher; Mrs. LOVE; Mrs. H. E. DICKSON, school-teacher.

PATRAS.—R. F. BUEL, preacher; Mrs. BUEL. *Apostolos*, native assistant.

2 stations; 2 preachers and 3 female assistants; one native assistant.

Mr. and Mrs. Love are on a visit to this country, on account of Mr. Love's health. Mr. and Mrs. Buel are, temporarily, at Malta.

Mr. Love left Corfu for the United States on the 9th of December. A few days previous, he had the pleasure of baptizing two Greek converts from

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\* Appendix D.

Patras, John and Kyriákes. They had expressed a desire to be baptized several months before, but it was thought advisable for them to wait till some missionary could be stationed at Patras, and they had received more instruction in respect to the vitality of the Christian religion. Says Mr. Love, writing of these converts in June, "Christians, to withstand the fiery trials through which the first converts in these parts must pass, must have *deep piety*. They must be thoroughly imbued with the *evangelicalness* of the gospel." Mr. Love was, at this time, in hope that his health would allow him to be stationed at Patras, at least for a few months. The inducements were urgent. Writing as above, he remarks, "At Patras the fields are all white and ready for the harvest, but there is no one to enter into the labor and gather in the precious fruit. Five there, we hope, if not converted, are at least in a most interesting state of inquiry; so I found a month since, when I spent ten days in Patras, trying to direct them to the Savior. And a letter this day from Apostolos, brings the joyful intelligence of still another, who appears in a no less interesting state of mind. Besides these, there are from twenty to fifty more persons in that town in different stages of inquiry, and who, had they a teacher, it is believed, would attend regularly on the preaching of the gospel. These persons are among the most respectable and intelligent portion of the community."

The delicate state of Mr. Love's health precluding his return to Patras, the baptism was administered, as above mentioned, at Corfu; and on the following day the converts, "returning to Patras, 'went on their way rejoicing.' But a severe trial of their faith awaited them." The following particulars of their reception at Patras, is from a letter of Apostolos, dated at Athens, Jan. 3:—

"On our arrival at Patras, a rabble met us at the landing place, shouting, 'Away with the Pharmasonæ! (free masons), away with the Antichrists!' We reached our houses, however, without any serious molestation. But the next day, it being St. Catharine's day, they came around our dwellings, as if bent upon tearing us to pieces. John, and Kyriákes, and his brother Constantine, barely escaped from their hands under the protection of a military force, which came and took them to the guard house of the police. The mob then left them and came upon me in such numbers that the broad street by my lodgings became impassable. The door and windows of my magazines (the ground floor of the house,) were burst open and the glass broken out. But an angel of the Lord, I am sure, stood in my door and prevented them from entering. For about three quarters of an hour they kept up their abuse and insults, vociferating, 'Ho, you calico printer! the half of Patras you have turned into Americans! and you have been breaking down our religion! we would like to eat you!!' &c., &c. I expostulated kindly and affectionately with those nearest the door,—they hung down their heads and listened in silence; but those standing in the rear would raise the shout, 'Bring out the Pharmasonæ! bring out the Antichrist! let us cut him to pieces!!' This continued, as I said, nearly three quarters of an hour, when the military and civil officers appeared in force against the miserable mob; and in half an hour they succeeded in taking me to the same police station where they had the other brethren. Remaining here that night and the next day, we were taken under guard at midnight and conducted on board a man-of-war lying in the harbor, where we remained twenty-two days.

From the government vessel they were afterwards transferred to a merchantman, and urged by the authorities to go elsewhere. Apostolos accordingly went to Athens, where he still remains; and John and Kyriákes to other places; but these have since returned to Patras. On the return of Kyriákes, they were again molested by the populace, but the assault seems to have been unpremeditated, and the authorities have taken strong measures for their protection.

The conduct of our Greek brethren throughout these trying circumstances appears to have been such as became professors of godliness. Says Mr. Buel, "Such a pious and noble bearing, such moderation and discretion, such steady and cheerful faith, and patience of hope in our Lord Jesus Christ, gave me unspeakable happiness, so that I could sincerely say to them, 'For now we live, if ye stand fast in the Lord; for what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God.'"

There are, also, four out-stations, occupied each by an assistant.

6 stations and 4 out-stations; 3 preachers, 1 preacher and printer, 3 preachers and teachers, 1 bookbinder, 1 female teacher, and 8 other female assistants, total, 17; and 29 native preachers and assistants.

Mr. Judson returned from the Isle of France with improved health in December, 1841. The health of Mrs. Simons and Mrs. Howard requiring a protracted voyage, they sailed for Bombay in October last, and will return to Maulmain in June. Mrs. Howard's health is restored, but that of Mrs. Simons is but slightly improved, and the prospect of her recovery is discouraging.

The duties of the preaching department have been conducted as heretofore, except that the teachers have participated in them more extensively than in some former years, in consequence of the partial suspension of school operations. The number of places for stated preaching, aside from out-stations, has been eleven; three each at Maulmain and Amherst, two at Bootah, and one at each of the other stations. The aggregate attendance has averaged from 800 to 900 persons. Added to the churches during the year by baptism, fifty-five; dismissed, one; excluded, four; suspended four. Present number of members, 581. Of these, the Karen churches embrace 312.

*School Department.*—Owing to various local causes, the operations of the school department have been greatly circumscribed. The Maulmain High School, suspended in 1841 on account of the military occupancy of the premises, was re-opened in May, with fifteen pupils. The number subsequently rose to fifty, and "a more promising set of young scholars was never in the school."

The Burman Theological School, under the care of Mr. Stevens, was also suspended in August, 1841; and, in consequence of the want of suitable candidates for the ministry, has not yet been recommenced. The number of Burman converts, from whom the native Burman ministry must be derived, is not large. The Maulmain Burman church, which embodies a great majority of the baptized converts, contains less than 200 members. Of those, too, who first attended the school, some were daily employed in public preaching, and of others, who were expected to take their places, several were found, on trial, to be destitute of the requisite qualifications. A Burmese bible class is taught by Mr. Stevens on Sabbath afternoons.

In the Eurasian school, taught by Mr. Simons, the number of pupils last reported, was forty.

The Karen boarding-schools continued in operation the last rainy season only about two months, on account of small-pox. Number of pupils, seventy.

At Amherst are two schools containing sixty pupils, and a small school at each of the other stations except at Dong Yan.

*Printing Department.*—In consideration of the limited demand since the withdrawal of the missionaries from Burmah Proper, and the abundant supply of books on hand, the amount of printing executed at Maulmain for the year ending July 1, 1842, was only 1000 vols. and 12,000 tracts, making 352,000 pp.; including the first edition of *Pilgrim's Progress*, translated into Burman by Mr. Judson; a *Catechism of Scripture History*, and the *Examiner*, prepared by Mr. Comstock; a *Treatise on Geometry*, by Mr. Stilson; and a new edition of the *Father's Advice*. A *Burmese Grammar*, by Mr. Judson, has since been put to press, and the *Epistles in Peguan*, from Galatians to Hebrews, inclusively, translated by Mr. Haswell, were about to be printed. Also a *Burmese monthly religious newspaper*, under the editorial care of Mr. Stevens, designed specially for the benefit of native Christians. "Something of the kind had long been felt to be a desideratum, and especially since the Catholics are making assiduous efforts to lead away the Christians, both Burmans and Karens, from the faith in which they have been taught."

The number of books and tracts distributed, was about 6000, chiefly in Maulmain.

The bindery and type foundry are in charge of Mr. Chandler, assisted, in the foundry, by the Chinese assistant, Avung. The number of books bound since the 1st of August, is 800 or 900, including 300 or more for private individuals. A weighty objection to multiplying the number of bound books, has been their liability to injury from mould and insects. Within a few months, a composition has been invented, which, after various experiments, Mr. C. thinks may be an effectual preservative. A part of his time has been applied to the construction of a rice machine, and a power mill, &c. By the former method, it was a day's work to clean sixty pounds of rice, with a loss of twenty-six per cent. It is generally performed by the women, and is very laborious. The machine invented by Mr. C. performs the work with great facility. One has been built at Newville, another has been ordered for the government, which will do the work of a hundred men; and there are numerous calls for others. Mr. C. proposes also to build an improved cotton gin, those which were sent from this country not being adapted to the cotton in Burmah. Also spinning-wheels, looms, &c. The implements of husbandry, manufactures, &c., in use among the Karens, are of the rudest kind, and "nothing will tend more to strengthen the tie that already binds them to the missionaries, than to improve their social and temporal condition."

The *Maulmain Baptist Missionary Society* reports ten assistants; one Peguan, two Burman, two Pgho Karen, and five Sgau Karen, supported on their funds during the past year. Receipts for the year, more than 1800 rupees. Of the labors of these assistants, further notice is given in connexion with Schools for Native Preachers and Teachers. (p. 153.)

#### Rangoon Mission.

RANGOON (Burman).—

MAUBEE, PANTANAU, &c. (Karen).—

MAGEZZIN, BAUMEE, SURMAH, BUFFALO, &c. (Karen).—*Myat Kyau, Moung Bo, Shway Bay, Dah Po, Tway Poh, &c.*, native assistants.

Of the Burman church at Rangoon, our latest information is by way of Maulmain. From this we are led to fear that it is in a dilapidated state, and exposed to the inroads of Romish emissaries. One of the Maulmain missionaries, it is expected, will shortly visit the place, and inquire into the posture of affairs, and the practicability of resuming missionary operations in Burmah Proper.

Of the Karen churches in Burmah, we derive our intelligence from the Karen converts and assistants, who hold communication with Mr. Abbott in Arracan. From their reports, it appears that the churches have rest from persecution, and are edified. "The Christians meet in large congregations; Burmese officers come in while they are at worship. The assistants travel and preach in the most public manner, and the government look on in silence." No one has been questioned or annoyed at Bassein. The policy of the government appears to be, not to concern itself with the religious faith or rites of the Karens, provided those do not interfere with their civil duties. "It is reported through the country," says Mr. Abbott, "that the king, during his late visit to Rangoon, inquired concerning the Karens, who had embraced a foreign religion; and, on being told that they were a quiet people and paid their taxes, his Majesty replied, 'Then let them alone.'"

The number of Karen converts in Burmah Proper is unknown. The work of grace, reported a year ago, has evidently continued with great power. Whole villages, it is said, are turned to God, particularly in the Bassein province; and numerous churches are collected, with native pastors. Several hundreds of converts have passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott.

259 were baptized by him in January and February of 1842; and from these, in part, were constituted the Karen churches in Arracan. Magezzin church now numbers 137, Baumees 74, Oug Kyoung 39, Surmah 21, Buffalo 75; total in Arracan, 346. Among the converts are more than forty *Pgho* Karen families. The whole number of church members in connexion with the Rangoon Mission, as last reported, was 744.

#### Tavoy Mission.

TAVOY.—J. WADE, F. MASON, preachers; C. BENNETT, preacher and printer; and their wives.

Seven out-stations, and seven native assistants.

MERGUI.—L. INGALLS, D. L. BRAYTON, preachers; Mrs. INGALLS, Mrs. BRAYTON.

Six out-stations, and ten native assistants.

Total, 2 stations and 13 out-stations; 4 preachers, 1 preacher and printer, and 5 female assistants; 17 native assistants.

Mr. and Mrs. Bennett arrived at Tavoy, on their return from this country, in March, 1842.

The labors of the Tavoy missionaries have not varied, materially, from those of former years. Burman worship has been regularly maintained on the mission premises, and one Burman assistant employed in preaching and distributing tracts. There has also been a Burman school of about twenty pupils.

The principal attention of the mission is bestowed upon the Karens. The annual visits have been made to the out-stations. At most of them native preachers or teachers had been laboring during the year, and, generally, with encouraging success. Twelve were added to the Ya church by baptism, one to Tounghbyouk, nine to Palouk, six to Patsauoo, and seven to Pyekhya, besides one at Tavoy; total, 36. The whole number of churches in this connexion, is eight, and of members, 563.

Connected with the Mergui station, are six churches, containing 190 members. Twenty-five were received during the last year by baptism, and nine by letter. The missionaries have been principally devoted to preaching, and to efforts to improve the social and domestic condition of the Karens by the establishment of permanent homes. A new village, called Ulah, has been commenced by Mr. Brayton, a short distance above the site of ancient Tenasserim, at which he hopes to reside with safety during the rainy season. At Mergui the native assistants preach daily, and an English service has been commenced. The schools were suspended for a time on account of the prevalence of small-pox. It was intended to send some native assistants to the jungles east of Tenasserim, which are said to be full of Karens from Siam. They had heard of Jesus Christ, and that there were teachers at Bangkok and Mergui, and had manifested great anxiety to see them.

*Printing Department.*—Immediately on the arrival of Mr. Bennett at Tavoy, preparations were commenced for printing Romans and some of the smaller Epistles, in Karen. The whole New Testament was to be put to press before the close of the year. The Karen Dictionary, by Mr. Wade, and a Grammar, by Mr. Mason, would follow in their turn. The first number of a Karen newspaper, "The Morning Star," was published in September. Its contents were furnished by Mr. Mason and other missionaries, but it is designed to be used by native Christians also, for intercommunication with one another. The specimen number is of a highly interesting character, and the publication promises much good.

*Tavoy Missionary Society.*—The Tavoy Missionary Society, which has been in operation eight years, supported seven native laborers the last year. Receipts, more than 500 rupees. Of this amount, about 50 rupees, a sum more than sufficient to support one of the assistants, was raised by the Palouk, Patsauoo, and Pyekhya churches. "A few more years," says the

Report of the Society, "we may confidently expect that the churches will support all their own teachers; and so soon as the mission is able to give a suitable education to these teachers, the teachers and the churches will be able to act of themselves independently of the missionaries."

*Schools for Karen Native Preachers and Teachers.*—In connexion with the Karen schools, instruction has been given, from time to time, to some of the Karen converts, preparatory to their becoming preachers and teachers to their countrymen. The importance of training up a native Karen ministry has been continually pressed upon the attention of the missionaries, by the rapid extension of their field of labor, and the impossibility of adequately cultivating it without native aid. Already, within the limits of the Maulmain, Tavoy, and Rangoon Missions, embracing several hundred miles of territory, are from twenty to thirty Karen churches, with more than 1500 members; besides from 2000 to 3000 Karen converts not associated into churches, and tens of thousands waiting to receive the gospel; while the number of American preachers specially devoted to the Karens, is only five.

In the efforts which the missionaries have been led to make for the education of native assistants, although necessarily of limited extent and desultory, they have been greatly encouraged by the number and character of the converts who may be considered worthy to receive an advanced education, and by the honor which God has been pleased to bestow on native instrumentality, even when accompanied with almost infantile simplicity and weakness. "It is an unquestionable fact," say the Maulmain Baptist Missionary Society, in their last Annual Report, "that, in connexion with the circulation of books and tracts, the converts brought into the several churches have been introduced *chiefly* through the direct efforts of the native preachers." Again, "The Karens of Burmah Proper have no missionary now residing among them, but the work *commenced* by the missionaries is powerfully going forward among them through the instrumentality of the native preachers and the other converts alone. So mightily, indeed, prevails the word of God among them, that, without doubt, could a missionary at this moment visit them unmolested, hundreds would unhesitatingly and joyfully come forward to put on Christ in baptism." The testimony from Mr. Abbott, who has charge of the Rangoon Mission, is to the same effect. In his journal for Jan., 1842, he remarks, "My confidence in the assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men; and through *their* instrumentality the gospel is certainly triumphing in many parts of Burmah."

These general representations are fully sustained by the reports given of individual native laborers, employed by the missions or missionary societies.\* At the same time, it is equally well ascertained that the amount of scriptural knowledge acquired by even the most successful of the native preachers is exceedingly small, and the graces of the Christian character are, in many instances, very imperfectly understood and exemplified. As much attention has been given, perhaps, to the proper training of a native ministry at Tavoy as at any other Karen station, yet Mr. Mason expresses, in a late communication, the following views. Speaking of the need of a greater number of missionaries, in order that the numerous converts may be duly instructed in the principles and precepts of the gospel, he says, "But you will say, 'the assistants must help.' Alas! they are very little in advance of the people they are set over; and one reason why help is so urgently requested, is, to instruct *them*. Of all the assistants now employed by the Tavoy Mission in the Karen villages, not more than one or two have had twelve months' schooling, and by far the greater part not more than six. Because the assistants are useful, it is not, therefore, to be taken for granted that they are well versed in the truth. While the riches of divine grace are

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\* Appendix E.

displayed in converting Karens who know very little of Christian doctrine; it is no less displayed in making very ignorant assistants instruments in the conversion of souls. One of the assistants, a man that was baptized by br. Boardman, and the most popular of all the assistants among his countrymen, lately asked, 'Paul, Paul, who was Paul? Was he a Christian?' Yet he can read, though poorly, and Acts has been in print two or three years."

Mr. Mason proceeds to remark on the "gross immoralities and improprieties" into which some of the assistants have fallen in consequence of former depraved habits, their exceeding incapacity to manage church difficulties on account of their violence of temper and recklessness associated with extreme ignorance, and their often injudicious and unscriptural method of dealing with inquirers. "I am sometimes led to think," he adds, "that the people are converted to the truth *in spite* of their teachers. Sau Pre-pau, a student of much promise, from Pyee-khya, told me, that a little time after he was awakened and went to school to the assistants there, his father and other relatives were anxious to have him join them in an offering to demons, and, when he refused to go, they told him if he would go that once, they would never ask him again. He felt that it was wrong, his conscience told him so; and to obtain some countenance to support him in his refusal, he went to an old chief, a man of much influence who had professed to believe, and asked him what he should do. 'Oh,' he replied, 'it is of no consequence, just for this once.' This did not satisfy him; so he opened his mind to the assistant; when, to his surprise, the assistant did not forbid his going, but told him to 'do as he liked.' In most cases, such a course would have resulted in the inquirer's destruction; but such were the powerful influences of the Spirit on this man's mind, that when left without support even from the assistant, he stood alone, and, resisting every solicitation of his friends, refused to go. He well remarked, 'When I think of these things, and of the state of my mind at that time, truly God was drawing me!'" Cases like these evince the necessity of providing for candidates for the ministry, a more extended and thorough course of preparatory instruction and discipline. The character of the converts, notwithstanding these occasional exemplifications of dulness or of moral obliquity, is, nevertheless, as before intimated, such as to encourage the missionaries greatly in their efforts to qualify them for the work of the ministry. Says Mr. Mason, "Though the cases (of falling into former wicked practices,) are frequent enough to give us much sorrow, yet the only wonder, to me, is that they are so few. I doubt whether the proportion of those that have fallen, if we bear in mind their former depraved habits, is equal to the proportion of those of a corresponding character that have fallen in America." He proceeds to give some notices of the class of students then under his care, in preparation for the ministry, exhibiting their docility and growth in Christian knowledge and virtue, when placed under a favorable process. On one occasion he received notes from two of his class which indicated they had "recently been the subjects of a deeper work of grace than they ever were before." The following is a copy of one from Sau Nga-tau.

"I heard the word of God and believed and rejoiced exceedingly, and was baptized about two years ago. Yet after I became a Christian, I was still worldly minded, and thought that I should continue to cultivate the land. I was frequently angry, too; very different from what I am now; for since, I have come to study with the teacher, and the teacher has taught me, and the Holy Spirit has been poured upon me; and I am very much afraid of myself. I think now that I have become a Christian, and if I do not do the work of God, I shall be like the servant that hid his Lord's talent in the earth, and when his Lord came he cast him into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Now, I think, I will do the work of God as long as I live, difficult or easy; and if I suffer on God's account, I will pray, and go on laboring to the extent of my ability. When I think and fully consider these things, it seems to me as though God called me; and that, if I do not obey, some evil will come upon me. I think, 'Surely this is of the Holy Spirit, surely this is of God, and I will follow his path. I have become a harvester, and I will labor in the harvest as long as I live.' I have it in my heart to abandon every evil and unholy thing, and to subdue every improper feeling; and to do only the work of God. By night and by day I think of the goodness of God, and rejoice exceed-

ingly; and I wish to enlighten worldly people with the light of God as long as I live. Still I know that those who preach the word of God often suffer reproaches; but I do not feel afraid of that, I rather rejoice in it. Formerly, I thought I could not keep the words of God, that I was unable; and when I first learned to read, I was lazy and wanted to run away. I played, and jested, and got angry to a very great extent, and thought that I could never put such things away; but now, through the power and goodness of God, I have been enabled to overcome them not a little; and for this grace I praise Him greatly, and ask Him for more grace, as I think I shall continually. Teacher, that I may be an established and permanent Christian, and the Holy Spirit be with me as long as I live, teach me and pray to God for me. Teacher, through thy teaching me the truth of God, I have obtained this much of a new heart. I never felt formerly as I do now. Because thou hast enlightened mine eyes with the light of God, this much of a new heart have I obtained. May God bless thee, and pour out his Holy Spirit upon thee; and mayest thou teach me, and may I learn more and more.

To the teacher that teaches me,  
 Lord, give wisdom.  
 Give him a pure heart, and an enlightened mind,  
 And cause him to teach me more.  
 O Lord, thy instructions  
 Thou hast committed to the teacher:  
 Thy commands, thy instructions,  
 Thou hast committed to the teacher.  
 Cause him to teach me,  
 And may I attend and observe.  
 Thy holiness, O Lord!  
 Pour it out upon us.  
 O Lord! according to thy will  
 Cause me to serve thee.  
 O God! give me wisdom,  
 And I will do thy work.  
 Such a servant of God as Paul was,  
 So make me.  
 O Lord! excite my heart;  
 Teach me, and I will serve thee."

"Have you ever met," Mr. Mason exclaims, "with pupils more interesting than such as these, civilized or uncivilized? Is it not cruel, then, to leave such pupils without teachers? And what is the reason that such pupils have not been multiplied tenfold, that our little churches might now be enjoying the advantages of enlightened and devoted native pastors? *The lack of teachers; THE LACK OF TEACHERS.*"

#### Mission to Siam.

BANGKOK (*Siamese Department*).—J. T. JONES, preacher; R. D. DAVENPORT, preacher and printer; their wives, and Mrs. C. W. SLAFTER.

(*Chinese Department*).—J. GODDARD, preacher; Mrs. GODDARD. Keok Cheng, Chin Sun, native assistants.

1 station; 2 preachers, 1 preacher and printer, and 4 female assistants; 2 nat. assistants.

Mr. Dean and family left Bangkok for China in February, 1842, his health requiring a change of climate, and they are now connected with the mission at Hongkong.

Since Mr. Jones's return to Siam, his principal employment has been in the translation and printing departments, particularly the revision and publication of portions of the Siamese New Testament. Mr. Davenport has devoted considerable time to the work of distribution. A small Siamese school has been taught by Mrs. Slafter.

In the Chinese department, since the withdrawal of Mr. Dean, Mr. Goddard has bestowed increased attention on labors among the people, visiting, preaching, &c., in which he has been aided by the native assistants. He has also in charge a small class of theological students, whose progress gives much satisfaction. Repeated tours have been made, with good encouragement, for tract distribution. The church has had an increase of two members by baptism. The whole number of Chinese baptized in Siam is eighteen, of whom four have removed to China, and one has died: present



number, 13. The supposed Siamese convert has proved unworthy of his profession, and has been excluded; but there are a few promising inquirers.

The following works have been printed in Siamese the year ending June, 1842.

Luke,	3000	copies.
Romans,		
Parables of the Lord Jesus,	3d ed.,	9,500 copies.
Story of Daniel,	3d "	10,000 "
and Summary of Christianity,	5th "	

The gospel by John, has also been put to press, and a small edition of "Grammatical Notices."

The following is a list of Chinese publications for the same period.

Temperance Tract,	500	copies,	11,000	8vo. pp.
History of Elijah,	1000	"	24,000	" "
The Two Friends,	750	"	66,000	" "
Catechism, by Dr. Milne, revised,	1300	"	53,300	" "
Inquirer's Guide,	1000	"	18,000	" "
Three Character Book,	600	"	8,000	18mo. "
Gospel Summary, by Mr. Dyer,	800	"	1,000	12mo. "

The mission continue their anxious appeals for reinforcement. Two additional laborers at least are urgently needed. "The way is open and prepared,—the field abundantly large,—and there are native helpers who will assist much, if any one will come and superintend their labors." Much encouragement is derived from the manifest change which has taken place in the Siamese views as to their sacred books, and the claims of Christianity, growing out of their intercourse with foreigners, and acquaintance with some of the principles of foreign science. Mr. Jones remarks on this subject, April, 1842,—

"The Siamese list of books generally regarded as sacred, and as ground of ultimate decision in matters of their religion, is the same as the Burmese list. On showing this list to one of the most intelligent and candid priests of the country, a few days since, he at once disposed of nearly two-thirds of them, by saying that they were not to be regarded as of any authority whatever. I learn, from various sources, that several hundreds of the most influential priests adopt the same views, and that they are daily spreading among different classes of people. All these hail the appearance of the Golden Balance as auxiliary to their sentiments. Though they are still reluctant to adopt those views which are peculiar to christianity,—with them the ground of controversy is narrowed exceedingly. It must relate, principally, to the metempsychosis and eventual annihilation, or the doctrine of a probation here and endless joy or wo hereafter. They say, were they satisfied of a future endless state of rewards and punishments, they could but rejoice in the reception of christianity, as the only system which provides for the *forgiveness of sin*. Sinners, they acknowledge themselves to be, and readily grant that Buddhism provides no means or hopes of pardon. It would not be surprising, if these various disagreeing views should materially facilitate the spread of truth. They will lead to discussion, and awaken minds naturally dormant. They will accustom men to think, and thinking seems to be one of the first advances towards christianity. I speak now of intellectual processes.—I do not forget the agency required to renovate the heart."

#### Mission to China.

HONGKONG.—J. L. SHUCK, W. DEAN, preachers; and their wives. *Hok Heng*, native assistant.

CHEKCHU.—I. J. ROBERTS, preacher.

On his way to the mission, D. J. MACGOWAN, physician.

2 stations; 3 preachers, 1 physician, and 2 female assistants; 1 native assistant.

The missionaries to China have been constituted into a distinct mission since the last annual meeting of the Board; and the seat of the mission transferred from Macao to the island of Hongkong. The following very satisfactory review of its establishment and progress is from the annual report of the mission, dated at Hongkong Jan. 1, 1843.

"Messrs. Shuck and Roberts took up their residence on this island in March, 1842, the former at Hongkong, and the latter at Chekchú on the south side of the island. Funds were soon raised by the liberality of the residents and gentlemen visiting the place, sufficient for building two chapels, which have been erected under the superintendence of Mr. Shuck. The first is a brick building of two stories, located among the Chinese shops in the bazar. The basement is occupied for the storage of books, and the accommodation of a block-cutter and printer, and the upper story is finished off and furnished for a place of worship, and will accommodate sixty or eighty persons. The other is situated on the Queen's Road, from which it takes its name, and occupies a central position in the town, and affords a commanding view of the harbor. It is a substantial building, with two vestry rooms and a belfry and bell, having the body of the house well fitted up and commodiously furnished for an assembly of more than a hundred persons. A mission house has also been completed, which affords comfortable accommodation to two families, and a second house of similar construction, but smaller dimensions, is in a state of forwardness, and may be finished in a month. These buildings, except the bazar chapel, are erected on grounds granted by government for benevolent purposes.

"On the 15th of May, a church was constituted under the pastoral care of Mr. Shuck, including two Americans and one English soldier baptized by himself, together with a number of men from the army baptized in Burmah and other places. There are now on the church records, besides missionaries, nine names. Some of them have received letters of dismission as they have removed, while others have come in to supply their place.

"The bazar chapel was opened for divine service on the last Lord's day in June; and the Queen's Road chapel was dedicated on the 19th of July. In the latter, English service has been conducted each Sabbath morning at 11 o'clock, also a prayer meeting on Thursday, and a bible class on Sunday afternoon. The chapel is now furnished with lamps, and instead of the bible class there will be preaching on Sabbath evening. In conducting English worship, the missionaries have all shared a part, and the attendance has been gradually increasing up to the close of the year.

"Mr. Shuck has worship in Chinese on Friday evening and Sabbath morning, attended by teachers and domestics, and preaching on Sunday at 2 o'clock, P. M., attended by about one hundred Chinese. The assemblies on these occasions have conducted with great propriety, and paid an interested attention to the word spoken, while the whole circumstances attending, afford encouraging prospects of usefulness. In conducting these exercises, Mr. Shuck has received some aid from his teacher, a man who affords some evidence of being taught of God, and also for a portion of the year had under his supervision an assistant from the church in Siam, who has been employed chiefly in distributing books and conversing with the people. A few scholars have been under Mrs. Shuck's instruction during the year, who have made encouraging progress in the various elementary branches of an English education.

"About the time Mr. Shuck removed to Hongkong, Mr. Roberts took up his residence at Chekchú on the south side of the island. This village contains eight or ten hundred Chinese, who are divided among the Canton, Kek and Tiéchiú dialects. A number of junks visit this place mostly from the Huichú and Tiéchiú districts. The English have there barracks for four hundred men, a good hospital building, and accommodation for several officers. A company of European soldiers have been stationed there during the season. Mr. Roberts has conducted religious worship both in English and Chinese on the Sabbath, and has daily visited from house to house, and at the cottage and by the wayside has gained a listening ear to the gospel. The inhabitants of the village are familiar with his object, and receive him in friendly terms to their houses, and often on his approach call together a little group of their friends to listen to the new doctrine. He has also extended his visits to the neighboring villages, and been furnished with refreshments by day and shelter by night by the Chinese, while he has thus carried the gospel to the door of many who never before heard of the Savior. In these labors he has been assisted by a Chinese disciple whom he baptized at Chekchú, as well as by his teacher, who so far yields to the truth as to be willing to read and explain the scriptures to his countrymen. One of the disciples from Siam spent a few weeks at Chekchú under Mr. Roberts's care. He has also had a Chinese school under his superintendence for a part of the year. A house has been secured there affording accommodation for a school and divine service.

"Mr. Dean arrived in China from Siam in April, and after visiting Hongkong and Chekchú left his family in Macao while he was absent about three months on a visit to Kúlángshú and Chusan. About two months were spent at the latter place, and ten days at the former. While there he went in company with others to the city of Amoy. Here, though previous to the peace, he met a friendly reception from the people. Though their curiosity was much excited and multitudes followed them, yet the greatest respect was shown, while some of the boys volunteered to herald them through the city as 'teachers from the land that bears the flowery banner.' While at Chusan, an opportunity was enjoyed of learning something of the domestic habits of the people in their native country, and of gathering much valuable information about Ningpo, Shánghái, and other places visited by the English. For the passage to and from Amoy and Chusan, Mr. Dean is indebted to the kindness and generosity of the captain and supercargo of the *Lowell*, the first American vessel which visited the eastern coast of China.

"Soon after returning to Macao, Mr. Dean removed his family to Hongkong on the 24th of Oct., where he soon commenced a course of instruction among the few Chinese of the place who speak the Tiéchiú dialect. He has met from five to ten Chinese at his study daily for religious worship, who have joined with him in reading the scriptures, and listened attentively to an explanation of the word of God. At the opening of divine service at the vestry for this class of men, seven were present. The number gradually increased till want of room obliged them to remove to the bazar chapel, where, last Sabbath, the assembly numbered more than forty. They readily conform to the common usages of a religious assembly by kneeling in prayer, and pay a silent and sober attention to the gospel, and appear to be a more teachable class of Chinese than most of their countrymen. The two native Christians who came from Bangkok speak this dialect, and afford important aid in these introductory efforts. A few huts on shore, and fifty or sixty salt junks and smaller boats in the harbor occupied by these men, have been visited for the purpose of religious instruction and the distribution of tracts. In two or three instances, a fleet of fifteen or twenty junks passing on their way from Canton to Tiéchiú have called here for a day and afforded an opportunity for visiting the men on their junks and taking them to the mission house, and thus the first ideas of Christianity have been communicated to many. The number of this class of men is increasing at Hongkong, but it yet remains to be decided whether a sufficient number will settle here to claim the labors of a missionary permanently, while so many populous cities are destitute of the word of life.

"Hongkong is a hilly island, situated in lat. 22° 15' N., and long. 114° 10' E. The Chinese boats, with a fair wind, sail to Macao in twelve hours, to Canton in twenty-four hours, to the district of Tiéchiú in two days, and to Amoy in three or four days. At the occupancy of Hongkong by the English in Jan., 1841, the Chinese population of the island was estimated at about seven thousand. Since that time, the number of inhabitants has greatly increased, perhaps quadrupled. These are scattered around the island in eighteen or twenty little villages or hamlets, where the people gain a livelihood by fishing or stone-cutting, there being but little arable land on the island; while the bazar in Hongkong is supplied from the mainland with every necessary for the wants of the people."

The missionaries remark as follows, in respect to their increased opportunities for direct missionary labors.

"So far as relates to China directly, we have hitherto been chiefly employed in preparatory work. Years of laborious application to the language have been gladdened by the hope that the results might be turned to some account in the future, while we have endeavored to improve the present in imparting instruction to the Chinese as our capacity and opportunities would allow. Some knowledge of Christianity has been communicated, and we hope by the Divine blessing some souls have been converted through its instrumentality. But we come now to a new era in the history of our missionary labors. Instead of devoting our chief attention to indirect and preparatory work, we are, to some extent, enabled to bring our efforts to bear directly upon the people; instead of communicating our instructions mainly through the instrumentality of tracts, we are indulged with the more satisfactory and successful mode of preaching the gospel by the word of mouth; and instead of confining our endeavors to the less intelligent, though numerous inhabitants of towns and cities which have been formed by emigration, we are now offered an intercourse with the more promising portion of the people, and the unnumbered millions inhabiting the homes of their forefathers."

#### Mission to Arracan.

RAMREE.—G. S. COMSTOCK, preacher; Mrs. COMSTOCK. *Moung Net*, and other Burman assistants.

AKYAB.—L. STILSON, preacher; Mrs. STILSON.

SANDOWAY.—(Karen.) E. L. ABBOTT, preacher; Mrs. ABBOTT.\*  
In this country, E. KINCAID, preacher; Mrs. KINCAID.

3 stations; 4 preachers, and 4 female assistants; several native assistants.

Mr. and Mrs. Kincaid left Akyab on their return to this country in October; and Mr. and Mrs. Stilson were transferred to Akyab from Ramree in their stead.

At the date of our last information (Dec.) Mr. Stilson was about to revisit the Kemmees, a hill tribe residing on the Koladan river and its tributaries, about 150 miles north of Akyab. An acquaintance was first formed with this interesting tribe in May, 1841, at which time Mr. Kincaid was visited by

\* The native assistants are mentioned in connection with the Rangoon Mission.

the "mountain chief," and several of his people. A few months afterwards, Mr. Kincaid received a letter from the chief and thirteen subordinate chiefs, stating that they were "anxious to know the true God and be taught the true book," giving, also, the names of 273 children, whom they wished to place in school if Mr. K. would come to their mountains. They said that they and their people for ages had been without the knowledge of God and his law,—that they had no books, and could, therefore, neither read nor write, &c. "Our sons and our daughters we shall deliver over to you, to be taught, if you will have compassion on us." A second petition to the same effect was received in December. Soon afterwards Messrs. Kincaid and Stilson ascended the Koladan and Moe rivers to the residence of "Chetza," and received a most cordial welcome. On being told that they would study the language and teach him and his people the knowledge of God, he said that their decision gave him more joy than if he had received thousands of gold and silver. "If we have the knowledge of God, I shall die in peace." He had erected a convenient *zayat* for their reception, and was solicitous to build them immediately a spacious house. A second visit, of two or three months, was made by Mr. Stilson and family in January and months following; with the view of obtaining a sufficient knowledge of the language to reduce it to writing. He found the language exceedingly simple, and, with the assistance of a teacher, wrote out about one third of its words. Mr. Stilson had previously reduced to writing the language of the Khyens, who inhabit the hill country to the south of the Kemmees. The number of the Kemmees is not known. Their villages are said to be very numerous along the Koladan and its tributaries two hundred miles. The population of the cluster of villages near the residence of the mountain chief, is about 3000.

The labors of the missionaries among the Burman population of Arracan have been continued as in former years. The first convert at Ramree was baptized by Mr. Comstock in February, 1842. He was a Mussulman, and had been an attentive hearer of the gospel from the commencement of the mission. The number of church members is ten. Two were baptized at Akyab in June, 1841, and the church numbers seventeen. The church at Cruda has eight or ten members.

The missionaries have devoted a part of their time to the preparation of tracts, school books, &c., which are sent to Maulmain for publication. A series of lithograph maps with Burman names has been commenced by Mr. Stilson. One, of Palestine, very neatly executed, has been received; also a copy of the first tune printed for the use of the Burmese. A synopsis of a course of instruction for Karen assistants, by Mr. Abbott, has also been prepared for publication, on the being and attributes of God, creation, redemption, resurrection, eternity, the Christian church, its officers and its ordinances. The number of Karen students for the ministry under the charge of Mr. Abbott during the rainy season was about thirty. (See p. 151.)

#### Mission to Assam.

SIBSAGOR.—N. BROWN, C. BARKER, preachers; and their wives. *Ramsagar*, native assistant.

JAIPUR.—O. T. CUTTER, printer; Mrs. CUTTER. *Nidhi Levi*, native assistant.

NOWGONG.—M. BRONSON, preacher; Mrs. BRONSON. *Caleb* and *Peter*, native assistants.

3 stations; 3 preachers, 1 printer, and 4 female assistants; 4 native assistants.

The occupation of Sibsagor and Nowgong as missionary stations, was mentioned in our last Report. The former is situated on the right bank of the Dikho river, opposite Rangpur, and about ten miles from the Brahmaputra in a straight line. It was first occupied by Mr. Barker in May, 1841.

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THE  
BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

JULY, 1843.

NO. 7.

American Baptist Board of Foreign Missions.

Cabog Mission.

LETTER OF MR. MASON.

In the report of this mission for the last Year (p. 154 of this vol.), an account is given of the character of the students under Mr. Mason's instruction, preparing for the ministry; and in connexion with the same, a letter of great interest from one of their number, Sau Nga-tau. A later arrival has brought us an autobiography of another of the students, an assistant of Mr. Mason, by the name of Sau Qua-la; and as it goes to illustrate the Karen character and the encouragement held out to judicious efforts to educate a Karen native ministry, an object of peculiar interest in the present state of the Karen Mission, we take the earliest opportunity to lay it before our readers.

Mr. Mason introduces Sau Qua-la's narrative with the following prefatory statements. With a brief allusion to Ko Thah-byu, whose life he had just forwarded to this country, Mr. Mason remarks:—

Sau Qua-la was awakened and converted by the first sermon Ko Thah-byu ever preached, and is the assistant that has been writing by my side every rains for eight or ten years; and he has been the almost constant companion of my travels ever since I entered the mission. With him I first began the study of the Karen language; with him I commenced the translation of the New Testament, and he has continued with me throughout the work. Besides copying for me, I have constantly consulted him as I went along, for words, their signification, and their construction, precisely as, in cultivated languages, a student consults his dictionaries and grammars. While I have thus been gathering knowledge from him, I have not been unmindful

of imparting knowledge to him. I have often thought that, could I leave him when my labors close on earth an able minister of the New Testament, I should not have labored in vain; and, latterly, I have indulged the pleasing hope that God would more than fulfil my desire, and make him a useful minister even while I live. Formerly his mind was exceedingly obtuse, as are the minds of uncultivated people generally; and utterly unable to make any rational distinction between words and things that differed; but he now possesses, comparatively, quite a discriminating mind, and I am sometimes surprised at the nice distinctions that he occasionally points out as existing between the significations of words. I do not suppose there is any one of his nation that can make any approach to him, in the matter of judicious criticism on Karen composition. This is saying nothing to the disparagement of any one else, for no other has had the same years of discipline that he has. He has, however, acquired something more valuable than a knowledge of criticism; he has obtained a very tolerable knowledge of the principal parts of the New Testament, and of the sentiments of the scripture in general. He has copied over all my translations at least twice, and I have always told him to ask questions about any thing he did not understand. It very often happens, too, that, to get at the exact word for a passage that I am translating, I have to explain it to him in various language in order that he may distinctly apprehend the precise idea and thus give me the proper word, if any such exists in the language. In this way much truth has been imparted in a far more effectual way than in that of direct teaching. Furthermore,

he is "apt to teach," and a very good preacher. When in the jungles, he is continually engaged in informal preaching from house to house and by the wayside; and I often set him to preach at evening meetings, when I have the opportunity to hear his more regular productions; and he frequently gives an exposition of a passage of scripture which a D. D. would not be ashamed of. In my early years of missionary labor, before I was fully acquainted with native character, I was decidedly in favor of ordaining the prominent assistants, but of late years I have been so fully persuaded of their general unfitness for the ministerial office, that I could not in conscience consent to the ordination of a single one with whom I have ever been acquainted. Sau Qua-la has, however, in addition to his other acquirements, grown in grace so much latterly, that were there any particular necessity for it, I should be most ready to ordain him. No such necessity exists at present, and his usefulness will not be retarded in the smallest degree by his being continued as a licentiate. He is only about twenty-six or seven years of age, and two or three years more of study will be of great advantage to him. I requested him a few days ago to write his experience, and he has just brought me the following account of himself, which is so full that it leaves me nothing to add.

*Life of Sau Qua-la, written by himself.*

When teacher Boardman sent Ko Thah-byu into the jungle to preach, I was young; still, I heard with pleasure. I thought within myself, What sin can there be in worshipping the God that made us, and created food for us? Truly this is the thing. No one knew that I thought thus; for my father worshipped images, and made offerings with the Burmans, and was not well pleased (with christianity). I was very much afraid of my father, and when we talked over the subjects that the teacher preached, he said, "If you believe the foreigners, go dwell in the foreigners' city." Therefore we did not dare to converse before him. When teacher Boardman came himself, I did not go to hear him, for my father was not at home, and I did not dare to go, lest he should be angry with me on his return. My mother and younger brother went to hear. Further, my father had gone to Siam and left me to clear a field, and, lest it

should not be done before he returned, I went at early dawn to cut down trees, and did not return till dark.

Next year I left my father and went over the eastern mountains to live with my elder brother and his wife. While there, I went once or twice to visit the girl to whom my father had betrothed me in my childhood, and said to her, I shall join the teacher. Neither she nor her parents made any objection, so I went to town and requested baptism. The teacher did not baptize me, but returned soon after to Maulmain, and I went to live with my father again. At that time I was in the constant habit of praying night and morning daily, and never forgot it wherever I might be or whatever I might be about. Again I went to live with my elder brother, because he had asked for baptism, and was so old that my father did not dare to say much to him.

Before long, the teacher returned again from Maulmain, and I came west over the mountains again to my father's, and I said, I will prepare myself to go and visit the teacher. Next morning I said, I will go; when my father's passion rose against me, and he threw a large melon at me, that broke to pieces on my head, and, rising up, beat me very severely: so I did not dare to go with my companions. Then I thought in my mind, I will never go to the teacher's again as long as I live, and I will pray no more. When the Righteous One appears, my father will suffer himself, and I will say, I did not dare to become a Christian on account of my father. Though I thought thus, I did not say any thing to any one, and felt very unhappy in my mind; I wept all day, and thought I would starve myself to death. Next day, my father, I know not what induced him, said to me, "Get thyself ready, I will take thee to the teacher." Then I became happy in my mind again, and made up a bundle of ginger roots, and took five fowls and went with him. My father stayed one night with me, and then brought me back. While we were there, my father set himself up to argue very zealously with the teacher in favor of worshipping idols, and priests, and making offerings to obtain merit. I felt exceedingly ashamed and was very angry in my mind on account of his conduct, but he did not know it.

Again I went to live with my elder brother; and when more than twenty went to town, after harvest, to ask for

baptism, I went with them. My father, however, did not know it. Some of the oldest in the company said, "Do not thou be baptized now, lest thy father scold thee." I replied, "Do not be afraid. If my father scolds, I will act so that he shall not scold. Do not be afraid that I shall apostatize on account of my father's scolding. I shall not apostatize on any account." Others said, "Do not thou be baptized. When thy father marries thee to the girl to whom thou art espoused, thou wilt, perhaps, apostatize. Wait a little; look on a little longer." But I replied, "Do not be afraid of me on any account. I shall not apostatize. If I am not baptized now, I may die and go to hell." So I requested baptism of the teacher, and after he had examined me, I was baptized. The teacher being very sick, was unable to baptize, and he had the Burman teacher, Ko Iug, baptize us. Then I was glad and rejoiced exceedingly. At evening the teacher gave books to us all, and next morning each one returned to his house. I went to my father and mother, and said, "I have been baptized. See the books the teacher has given me." My father remained silent and did not censure a word; but afterwards he said, "If thou art more skilful than I, work on;" and I thought in my mind, Why should I not?

My elder brother, that could read Burman tolerably, was then at my father's, and I became very anxious indeed to learn to read; so I studied with him at all the intervals of leisure that I could find, and in a month I could read better than he could. This brother at that time was not a Christian; and being able to read all the books the teacher gave me, I made every effort to explain to him their signification, according as the Holy Spirit excited my mind; and both he and my mother gave their assent. When Burmans came, I read to them too, and if my father reproved me, I ventured to reply in the words of God. Subsequently, both my mother and brother were baptized, but my father was savage, and took no pleasure except in Burman society, and abused my mother. So I said to my mother, "Mother, if father and the Burmans abuse thee, and talk to thee to make thee angry, do not reply; but remain silent; and if thou feelest uncomfortable, go to the house of my brother that was baptized with thee, and stay there until thy mind is easy;" and my mother did so.

Next it came up in my mind that I would go and study with the teacher till I understood the books well, and then I would preach strenuously to my relations. Then I thought again, I cannot do this, I must get married; for my father engaged me to a girl before I knew any thing, and we have since sanctioned the agreement. Should I go to the teacher's and then my father come and take me away by force, I should be ashamed. Those that can read, die; and those that cannot read, die; I will not go to study. I will get married. So I sent an elder to speak with the girl, and he returned and told me that the girl says, "since thou hast been baptized she loves thee amazingly. Hadst thou not been baptized, she would not have loved thee." When he returned and told me these ironical words, I knew that she did not like me any longer, on account of my being baptized; and I rejoiced exceedingly greatly; for I now thought that I could study till I understood the books well. So I went to Tavoy when the rains came, and studied with the teacher and teacheress.

At that time teacher Mason had come to Tavoy, and teacher Boardman was dead. I was not lazy, and found it very pleasant studying, and teacher Mason often called me up to ask me concerning the Karen language. During this season, my father often ordered me to come and weed and assist him in his work; but I wished to study, and exceedingly liked to stay with the teacher; so, in order that I might not go back, I deceived him and said, "Father, the teacher and teacheress will not dismiss me. They are very urgent that I should stay and study until I understand the books well." So when I visited him occasionally, I would say, "The teacher and teacheress are expecting me, I must be about returning." In this way, by strenuous efforts, I succeeded in getting back to study again. When I told teacher Mason concerning my father's calling me home to help him, he asked me how much my father would ask, for me to stay with him and my father make no further claim on my services. On telling my father, he seemed rather afraid, and what he thought I know not, but he never afterwards called me to come home. At that time I was very zealous in studying the word of God, and I prayed with brokenness of heart. I thought of nothing else but to be skilled in the



books. This occupied my whole mind continually.

Afterwards it came into my mind that I would have a house of my own, like other people; so I offered myself to a girl in the jungle and she accepted me, and we were married in the Christian manner in Tavoy by teacher Mason. Then I thought, I will go and live in the jungle; I cannot support my wife here, and the teacher consenting, I went. On the way I lost the road, and when in a boat on the stream, the boat upset with me. I now think that I was about falling away at that time, and that these things were sent as chastisements. While my father persecuted me, I was exceedingly zealous; but when he left me alone, I became lightminded.

Before I left town, the teacher told me that if I chose to stay he would give me monthly wages enough to support me amply. While in the jungle, I made a preaching excursion to Pong-daw, but nobody believed, and after a short stay with my father-in-law, I returned with my wife to the teacher. At this time he was about to go to the south to Palaw, so I went with him. On the way I got angry with Moungh Shwa H'mong,\* because when we were among the Burmans he made us buy eatables; and when among the Karens he made us beg them. I also got angry with Ko Thah-byu, because we could not induce him to buy any eatables, but when we bought he would eat. Nobody believed, and I now think that the reason was, God saw that my heart was not good, and he would not assist us.

After our return, I thought again, I will go and clear a field. I am no longer a child. Others have property, while I have nothing. If I clear a field, I will plant betel leaf plants, and areca trees, and then I shall have property also. So I went and asked leave of the teacher to return into the jungle, and, though he did not like it very well, I went. I did not, however, go to clearing land; but went out hunting with a gun during the whole rains, and gained thirty rupees. Next dry season, after the harvest was over, I heard that the teacher said Karen books had been made at Maulmain, and it seemed as though I forgot every thing else, and I wished very much to go and learn to read them. I came to the teacher with Kau-lau-pau, and he sent us both up to

Maulmain in a ship. We lived together very harmoniously, and never got angry with each other, or any body else, during our absence. After we had learned to read, teacher Judeon sent us back again to Tavoy in a ship. After our return, Kau-lau-pau went and taught school at Mata, while I remained with the teacher and teacheress and taught school in Tavoy.

On one occasion I played with Thatto-pau's child, and a precious stone was lost, which he said I had taken. Not being conscious of having taken it, I contradicted exceedingly. Finally we lighted torches together, and mine went out first, which made me feel very unhappy; I had my wife search under the house where we played, and there, sure enough, the stone was found. Then I humbled myself, and at the communion confessed, and the teacher told us the course we had pursued was wrong. At that time I became alarmed for myself, for I had been proud, and when persons younger than myself spoke to me, I would not listen; I would not believe them. I would only listen to and believe those who were my equals. Furthermore, I was in the habit of scolding my wife and getting exceedingly angry with her. But when the teacher assembled us every Sabbath morning, and taught us to confess our sins, I had to confess it; and then the teacher said to me, "We ought not to regard our wives as children. We ought not to reprove them as we reprove children. If they will not listen to us, we should be silent, and turn aside." I did so, and I became more meek, and ceased to be angry with her as formerly.

About this time my mind was filled with various wandering desires. Sometimes I wished to obtain much money, that I might buy slaves. Sometimes I wanted to build a large splendid house. Sometimes I wanted to become a great, and a chief. Sometimes I wished to be more skilful than others. Sometimes I wished to go trading, and some times to clear a field and plant betel leaf plants and areca trees. Sometimes I wanted to go a hunting with a gun and kill elephants and rhinoceros, and sometimes I wanted to become a soldier.

After my wife was taken dangerously ill, I began to exert myself to strain these thoughts; and after teacher began to assemble us together every Sabbath morning, I really came them.

\* The Burman assistant.

On one occasion a teacher said to me in a joke, that I had much money, and that I was laying it up, and would not, therefore, buy a hymn book.\* Then I became exceedingly angry, for others said that I had been a long time with the teacher, and acquired much money, and they, therefore, wished to sell things to me at a higher price than usual; so I thought it is not merely the Karens that think so, even the teachers think that I am laying up money. I will not stay in town with them any longer. I will go into the jungle. I live in this pinching way, and yet every one says that I have much property. I am ashamed to have people talk to me so; I will stay no longer. I told teacher Mason that I would go into the jungle, and he made no objections, but merely said, "If you wish to go, go. I cannot help it. I should like to have you stay; but if you go, I will employ some one else. You have been with me a long time, and understand better than a new one will. I have paid you your wages, and thought nothing about your affairs. I have not thought that you were laying up money. Still, if you wish to go, go; but if you prefer to stay, stay. I do not wish you to do any thing against your will." When I heard the teacher talk to me in this way, my heart was broken; and I thought, the teachers have come from a far distant land, and I have heard from them the words of God; so I said, and I felt ashamed of myself before the teachers.

Afterwards I thought thus to myself; If people do say that I have much property, let them say so. God knows. If they will not believe me, God will. So I gave myself no more trouble on the subject, and my mind became more comfortable. I thought, Only let me have enough for my morning and evening meal, and I will be content. May I obtain happiness in heaven! From this time I thought no more about property and riches. I thought, Other people's hearts are not so bad as mine. My heart is bad. Others will go to heaven while I shall go to hell; and I was very much afraid, and prayed earnestly. Sometimes, however, my mind was lazy in prayer and my heart heavy; and I knew not how I prayed. When my mind was thus affected, I thought, This is of the devil; he has put it into my heart: and I made stren-

uous efforts, and prayed ~~over~~ <sup>over</sup> and over again. In this way my heart lightened up a little.

It came into my mind again in this way. As to me, I will do the work of God as long as I live. I will stay with the teacher until he dismisses me, and then I will not go to work on a field; I will go about preaching the word of God. If people will not give me my food, I will trade a little, just enough to obtain the necessaries of life, and then go round preaching again. If others turn away, I will not. If the teachers go away and there are none left in the country, I will teach and preach, and diligently observe the words of God. Should the Burmans even return, I will still preach; and if they kill me, I will bear it.

Furthermore, when my father died he left several gardens of betel leaf plants and areca trees; and when my brothers divided them they spake to me; but I said, I will have none of them. Share out none to me. I will do the work of God as long as I live. I will look no more after such things.

My wife's father, too, left a great quantity of the same, and my uncle, and aunt, and mother-in-law, wished me to go and clear the ground around them and look to them a little; but I replied, These things I will look after no more. I have covenanted of myself to give myself to the work of God as long as I live. These inheritances I will eat no more. I will not have them; I will not take care of them.

Formerly I thought to myself, I fear I shall die. I want to live on earth a long time. But now I have no fear of death. It seems to me that if I were to die, I should be very happy. When I am unwell now, I rejoice that I shall die; and pray more and more fervently while sick, than at other times.

Formerly, when I preached to people, if they hooted at me, and abused me, and contradicted, I got angry and did not wish to preach to them any more; and thought that I would heat them till they could not help themselves; and I wished to rise up and do it at once. I felt no interest in preaching the word of God. But now I want to preach very much. I want to preach the word of God continually and do nothing else; and if I meet with unconverted persons, be they Burmans or Karens, I preach to them. If they despise, I feel angry no more; on the contrary, I know that I feel pity for them. I think to myself, God has lov-

\* At one time we commenced selling the ~~Burman~~ books, but it was "no go."

ed this person and prospered him so much, and yet he is ungrateful and does not recognise his Lord's kindness, nor see his own guilt! If he goes on in this way, he will go to hell; and I call upon God in my heart, and say, O Lord, have mercy on this person and help him, that he may repent of his sins and obtain a new heart. O Lord, stir up his mind.

When I preach zealously now to some Burmans that I am acquainted with, they, not wishing to listen, hoot at me, and some will not speak to me pleasantly as formerly. Still I am far from feeling angry with them. I want to talk to them till they understand and know the grace of God. I think it is because my own sins are great, and my graces small, that people neither believe nor understand. Then I remember my former jesting and passion; and feel troubled on account of my own heart, and am grieved; but I pray to God with my heart continually. I have determined, voluntarily, to do the work of God as long as I live, and have told the Christians and my relations that I shall no more do the work that my parents taught me, but shall do the work of God until I die; and that I shall do so though there should be no teachers.

Formerly, when we assembled for worship, I felt lazy in my mind. Sometimes I went unwillingly, and only went because I was afraid the teacher would reprove me if I did not go; but now I long to have the teachers assemble, for I think I will observe what the teacher says, and when I am not near the teacher, I shall be able to preach it over without making any mistakes. I am very desirous now to understand the scriptures.

When teacher Mason first taught his class, and I did not answer the questions that he put, properly, I felt ashamed. Sometimes I felt lazy and did not want to study; but, subsequently, I thought to myself, the teacher teaching us in this way is very good, and if I do not answer properly I will learn from those that do, and from what the teacher tells me; and in this way knowledge will increase. Now I am desirous to have the teacher ask me difficult questions, so that if I do not understand and am not able to answer properly, I may learn from those that do, or from the teacher; and I industriously endeavor to fasten hold of it; and if at any time I am dull of apprehension, I feel uncomfortable in my mind, and pray at all such times for

God to give me understanding. I feel very anxious now to study and remember the word of God; I feel no more dull as formerly; so that when I am a little unwell I do not remain at home, for I want to hear every time it is preached.

Now when I see people playing and jesting, my heart abhors it; and I think that my former conduct in this respect was very wrong, and pray to God in my heart immediately; and I tell them that I regard my former conduct as wrong, and that I now know that it is really improper.

Formerly I would sometimes think to myself, that the Burmans beat my father and mother, and I would become very angry; but now I think so no more. I think that, had Karens been in power, they would have treated the Burmans in like manner. People that do not worship God, naturally do so; and I am now very desirous for the conversion of the Burmans, and every time I pray, I pray for them. I felt very differently formerly.

Again, some of the disciples are rather disposed to oppose some of the requirements of God that are difficult, and I make every effort to show them the reasons. I think to myself when I meet with such an one, this man's mind is just as mine was when I first became a disciple; and I pray to God for him in my heart on the spot; for when I first became a Christian, I thought, Now I will not listen to others, and children I will despise; but now, that mind has wholly left me, and it seems to me that my new mind has grown a little. I say to the Christians, "Brethren, if you see any thing about me that appears improper, reprove me quickly; I will listen to you; and if I see any thing wrong in you, I will reprove you." This reproving each other is an excellent way to make the new heart grow. I know that my new heart began to grow only from the time that the teacher had us assemble together and confess our sins on Sunday mornings, he instructing and reproving us; and if we reprove each other, our new hearts will grow the more; and I tell the Christians so.

Sometimes I think, Had I not been a Christian till now, I should have been very wicked. I should have been worse than the unconverted people around me. I think in this way and am startled at myself, and praise God for his exceeding great goodness in that I became a Christian when I did;

and I know that I pity the unconverted, and though they abuse, I do not feel angry; on the contrary, I pray for them, that God may excite their minds as he did mine.

Sometimes I think I will get some one to take my place as a copyist, and I will go about preaching; and sometimes I pray that God may excite the teacher's mind to send me out to preach somewhere.\*

Whatever work God has for me to do, I will do as long as I live. My mind is zealous to do the work of God through life. I know, too, that I am growing in grace, and that my heart is more established in God, and that my wandering thoughts are few. For two years I have not desired to be employed in worldly pursuits, farming and hunting, buying and selling, like other Karens. Last year these feelings were weak, but this year my heart rejoices in God; and I am exceedingly zealous to do the work of God. I see my sins, too, that they are very many, and it seems as if I had more fervency in prayer. Now my mind is established to do the work of God as long as I live; and I think that my zeal will never decrease. It seems to me that were people to kill me on account of my preaching the word of God, I could bear it; but I think again of Peter, how zealous he was for his Lord, but afterwards lost all his zeal; and then I feel afraid. It is impossible for me to know the future; and I feel anxious about myself, and pray fervently that God may establish my heart and make me zealous for him continually.

#### ASSAM.

##### JOURNAL OF MR. BARKER.

It will be recollected, that Mr. Barker removed to Sibsagar from Jaipur, in 1841. A few months were subsequently occupied in preparing his house, which stands on the Dihoo river, and where he took up his residence in November. Most of the time since has been spent in the study of the language, instructing those in the scriptures who called at the zayat, and excursions to the neighboring villages; some of these, in company with Mr. Brown. The following extracts relate principally to other excursions, or to incidents of which no notice has yet appeared in the Magazine.

\* His prayer is answered. He goes south as soon as the season will permit him to travel. Oct. 22.

#### Kalo-gaung—Shyans from Sadiya—Miris.

Jan. 10, 1842. Crossed the Dihoo river, opposite my house, and passed the site of old Rangpúr. Here are two large temples, and a large two story brick building formerly used by the Assamese kings for the purpose of witnessing the sports of wild beasts. There are also the remains of an old palace and several other old buildings, which have stood many years; on which, the temples in particular, are emblems of Hindu idolatry carved out of stone in bas-relief, fresh and fair, and set in great profusion in the walls of the buildings. Among them are the unsightly forms of the nine incarnations, represented as performing the various feats for which they have been celebrated; also figures of elephants, horses, hogs, wild beasts, etc.

The tank at this place is about two miles in circumference. Passing a narrow belt of jungle and a rice field, I came to Kalo-gaung, on a small stream called the Namdang. There are two temples on a small tank at this place. Both tank and temples are a fac simile of those above named. Here read the scriptures to some of the people, and returned home in the evening.

11. Seated myself in the zayat, which is near the street, and gave away tracts and read the scriptures to those who called.

17. Leave with br. Brown to make a short journey to the country about Janji river and Jorhât. Reached Kalo-gaung, and stopped for the night at the house of a Hindu, who lived on the bank of the tank. We considered ourselves kindly entertained. The man gave us milk and plantains, and a place to sleep under his buffalo wheel. He also listened to what was said to him, but, unfortunately, appeared to be more anxious we should give him a good name to the magistrates, than to know the way of salvation as we taught it. There was a sick man at this house, whom he was trying to cure by incantation. He was reading the Hindu holy books, at the same time having a vessel of water by his side, which he kept in constant agitation, occasionally blowing upon it. We frequently see these people driving away diseases and evil spirits in similar and even more ridiculous ways.

20. As I could not proceed with br. Brown to Jorhât and return before the close of the week, as was intended, I parted with him at Dekhia-

*Assam:—Journal of Mr. Barker.*

4, where we had put up for a night, and returned to my family by other route. This is the best season of the year for travelling; there being no rain or mud, as is the case in a warm season, which makes travelling then quite impossible.

Feb. 9. A man calls, and asks for a book which tells of Christ's sufferings. It is not usual to have such a request. The most of the people, alas! know little and care little about the Lord Jesus Christ.

23. Read the gospel of Matthew to some men from Kalo-gaung. One of the great men of the court came in to-day with his train, to quiz me concerning the object of my coming into the country. These proud people frequently tell us the Assamese will not receive our religion.

25. Went out into the highways and hedges, and had conversation with two groups of people; one of about twenty and the other of about thirty persons.

26. Went out again, and conversed at some length with some men from Sadiya, of Shyan origin. They paid good attention, and others listened with some interest; but the brahmins, whose hand is against every man who exposes their system of deception and lies, will rarely ever listen. And to take a book! it would defile them if touch it. The people are taught to believe that some evil will befall them if they take our books, and nothing but application to the brahmins and other religious guides, that an atonement may be made, can arrest the threatened calamity. None of the people appear to have any proper sense of sin, or its punishment, and speak of falling into hell with great indifference. Many of them seem to think that this is a hell in which they are now, and that there is such a thing as descending lower by demerit and rising higher by merit.

28. Went out again. Had greater interest than I ever had before, and a greater evidence of divine approbation, for which I would record my hearty thanks to the Giver of all good gifts. The increase and blessing are from the Lord.

March 12. Received letters from our dear friends in America. Our hearts are deeply affected on these occasions. We feel strengthened and encouraged, and led to say,

"Blest be the tie that binds  
Our hearts in Christian love."

May 10. A brahmin came to-day, and inquired as to the advantages to be derived from adopting our religion. Some of them we told him; particularly those future and enduring; but he appeared to be looking mainly to things seen and temporal. He was asked how he could leave his religion and customs, and embrace one so different from his as the Christian religion. He replied, with great readiness, As a man can throw away an old and ragged garment for a new and good one. He did not wish it to be known among his associates that he was so favorably inclined to the truth, and professed that what he had previously said to me in support of their system of astronomy and geography, was from his mouth and not from his heart. It was too evident, however, he did not feel sin to be "an evil and a bitter thing," for which, without repentance, he must taste of the death that never dies.

19 & 20. Some Miris came in and listened to the gospel. They gave better attention than Assamese usually do, and exhibited more interest and curiosity. These people are here to transact some business at the court, which has given them an opportunity of coming in often; they are becoming quite familiar. May they feel an interest that shall eventuate in their spiritual good. The Lord said, "Other sheep I have, which are not of this fold; them, also, I must bring, and they shall hear my voice."

21. Four men applied to be taught to read, provided they could be supported in the mean time. We have many applications of this kind, but our hands are tied. We have not the means for encouraging such applicants.

June 16. Received a box of clothing, and articles for the school, from our kind friends in Newport, R. I.

The weather for a short time past has been extremely dry and hot. Thermometer ranging from 90° to 100° within doors.

26. Lord's-day. For the first time since I have been in Assam, keep at home from illness. Have abundant cause of gratitude to my kind Heavenly Father.

In November Mr. Barker, at the close of the rainy season, having fitted up two canoes, the largest more than thirty feet and drawing but six inches of water, proceeded down the Dihko to the Brahmaputra on a visit to the residence of the Auni

sain, the principal religious teacher or "spiritual lord" of that part of Assam. The priest lives on an island in the Brahmaputra, twenty-seven or twenty eight miles long, and, on an average, three or four wide. "The island has a delightful air, and would be one of the most pleasant and healthful situations in Assam, if it were not overflowed during the rains. These annual inundations, however, prevent the raising of rice, the principal support of the Assamese; and for this reason many of the people are leaving the place. The principal products are opium, mustard, from which they extract an oil, and a species of bean; which are exchanged for rice." Mr. Barker arrived at the island on the 18th.

*Gosain of Kommola-Beri — Auniata Gosain.*

Nov. 19. Arose early and saw the sun rise across the Brahmaputra, producing some faint resemblance to a morning at sea, where nothing but broad deep ocean meets the vision. Breakfast being over, I took some books and a guide, and commenced journeying to the east, going through the principal villages in that direction. I found more people than I had expected to find, and the most of them listened attentively to what I had to say, for which I felt thankful. Had tried to lift up my heart before going and while on the way, that my words might not fall to the ground; and I sincerely hope they have not. Found a few people in this day's tour, who were formerly Hindus, but had cast off their allegiance to the Hindu faith, had elected a head of their own, and were making or had made their own scriptures. They now eat what they choose. My guide said they did not marry, and were lawless. But it appeared their form of marriage differed from the Hindu as well as their faith; and I could not sympathize with the men at all. My teacher tells me there are about thirty houses near Jorhât, who are guilty of the same heresies. They may not be any more accessible to truth than their countrymen, but it is, nevertheless, an interesting circumstance, since it shows that Hinduism can be discarded. Some of the villages which I have seen to-day, were in pleasant groves, by which my path was shaded some part of the way; but in other parts it lay in the jungle, where was the path of the elephant, the tiger, and the rhinoceros.

20. Lord's-day. Visited four villages, three of which were the last year in one, but the river came in upon

them, and divided the village into three parts, and they remain as they located themselves; but they are intending to come together again. Have given away tracts to the few who could read, and have felt encouraged in my work; but they require the living teacher, and unless they can enjoy such instrumentality, and *much of it*, they will remain still longer in their chosen ways of sin. The people are extremely ignorant, and it is unreasonable to expect as much from them as from those who have had any correct knowledge of God, themselves, or the world. They almost universally acknowledge themselves to be in a wretched and sinful state, and with their mouth confess the truth of what they hear from us; but they know not the exceeding sinfulness of sin, nor the excellency and importance of the gospel.

21. Called on the Gosain at Kommola-Beri, and was told by some of his disciples he was in the garden. I asked if I could see him, and was answered that I could if I took off my shoes. It was announced that he was coming, so I was allowed to put on my shoes and converse with him, and afterwards to go into the compound and see his tank, trees, fruit, &c. On returning to the house, I gave away a number of scriptures and tracts. None were rejected but the True Refuge, which directly aims at the overthrow of their religion. The Gosain manifested the most interest in the new school book. None of the books were received from my hand by him; for, in such cases, a priest would be polluted. If I threw them on the ground, he could take them, or if they passed through the hands of one of his disciples. My guide told me he eats but once a day,—that food he cooks himself. He is not allowed to enter into the marriage state, nor can any of his disciples who reside with him. Of these there are two or three hundred. Not a female is allowed to come near the sacred spot.

The *hattra* was formed by a range of continuous houses on three sides of a square, the principal buildings occupying the centre. Tall Tamul trees, thickly set, were in the rear of their houses, covered with what is quite indispensable to almost every Assamese, the pan leaf. The appearance of the place is good, compared with the country around. All the disciples were anxious to obtain books, which I was happy to see. Their eyes are not so

blind that they cannot be opened ; and if they read the books, they will know at least that their little sphere is not all the world. Before sundown came into the vicinity of Auniata Gosain's place. Immediately left my boat and went to one of the inferior *hattra*, and commenced reading and talking to the first man I saw. Directly seventy-five or a hundred men, women, and children, came round, and I felt thankful for the honor of the visit and conversation.

22. Went to meet the people, but had but few to hear me. The enemy had evidently been there and sown tares. They had, doubtless, been warned not to listen to what I had to say. We should have more hearers, and more interesting ones, if they were left to themselves. Among the Doms, however, I had a hearing, and then went to the principal *hattra*, where I saw a number of disciples of the great Gosain ; I tried to get admitted to their idols, but did not succeed. Could I have seen them, I should have seen the most celebrated of the senseless tribe. Saw the place where they were enshrined ; and one of the disciples, more benevolently inclined than the rest, wished the drapery of one to be removed that I might see him, but his counsel was not followed. Took occasion to introduce the subject of my errand, and made known to them the way to be saved by Christ. They listened to what I had to say,—some smiling, some with an air of curiosity, and others with apparent concern ; but they declined taking any books, affirming it would be sin to touch or read them. One of them, alluding to what had been said of going where Christ, and God, and saints are, remarked, "This is God's place, where we are." I answered by saying, God is in all places, beholding the evil and the good ; but heaven is the place of his throne. I might and should have said, (had I spoken what was in my heart,) that their place, instead of being that of God, was satan's seat.

Some oranges, sugar canes, plantains and flowers, were sent me from the principal in attendance ; the Auniata being absent.

The Gosain, whom I visited the preceding day, sent a more liberal present of cocoa-nuts, rice, oil, pan leaf, etc., which pleased the boatmen very much ; for they had been complaining bitterly of the barrenness of the country where we had been. Had a good opportunity of conversing with some potters of the

kolitā caste. Where the people are unprejudiced, the interviews, I trust, were not altogether in vain ; if their countenances were a correct index of their feelings.

Left this afternoon and crossed the Brahmaputra to visit Goru-mora-sapori, a place where many cows had been swept away by the rise of the Brahmaputra, whence the place takes its name.

23. Reached the village near mid-day. Found it inland, pleasantly situated on a small lake abounding in fish. The people told me that no sahib had been there. The good news of the gospel had, probably, never reached that spot by any human voice or Christian hand. The women being instructed by their husbands that the sahib had come to carry them off, ran and hid themselves ; but they did not long remain concealed, after learning the object of my errand. Addressed the people in three different parts of the town, and had better attention than I had ever had on any previous occasion. I cannot but feel deeply for the condition of this people. How easily would their refuges of lies be swept away, would their priests let them alone. One man present to-day, in the employment of the great high priest, said, "Auniata Gosain's sins are equal to those of any other man."

Was asked to-day, it being the third time during this short tour, what would be after one had suffered for his punishment in hell. I shall not soon forget this little village. The Lord bless what they so readily confess to be the truth.

Returned to my boat, and proceeded a short distance on my way towards home. Put up for the night by a sand bank, where a company of Doms are located, roasting fish for their supper on sticks ; one end of which is in the sand and the other hangs over the fire ; each stick being strung full of small fish. Seeing them seated around a good fire, I could not excuse myself from going and conversing with them. They had not partaken of their meal, but said they would come and hear me as soon as they had eaten. When they had seated themselves to eat, they all united in asking a blessing,—the first ever heard from a heathen.

After they had eaten, they fulfilled their promise, and paid good attention to what was said to them, and requested books.

## Miscellany.

## SHORT SERMON.—NO. V.

*Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judges v. 23.*

This is a remarkable passage. It is an imprecation. A people are cursed, cursed bitterly. The anger of God against them is thus intended to be expressed in the most signal manner. I do not remember another case in the sacred scriptures, in which the divine indignation is so pointedly signified. Meroz must have grieved the Lord in no ordinary measure.

But what was the sin of which they were guilty? Were they idolaters? No. Were they slaves to any sensual lust? No. Did they neglect the worship of Jehovah? No. Did they unite with the hosts of Sisera against the children of Israel? No. The people of Meroz are accused of no such enormities. They were, so far as these transgressions are concerned, blameless. Why, then, were they so grievously rebuked by the Spirit of God?

I answer, their sin consisted in doing nothing. This was its beginning and ending. It might, possibly, however, have been forgiven had there existed no call for exertion. The other cities of Israel were reclining in slavish ease until the trumpet of Deborah summoned them to battle. When, however, the moment of action arrived, all but Meroz aroused themselves to exertion. The neighboring tribes of "Zebulun and Naphthali jeopardized their lives to the death in the high places of the field." Meroz heard the war blast of the trumpet, she saw all around her the thousands of Israel going forth to peril their lives in the cause of God, she knew the oppressions under which the people of Israel were groaning, but she remained unmoved, sunk deep in spiritual sloth. She remained at ease and came not to the help of the Lord,

and she stands recorded on the page of everlasting truth as bitterly accursed.

It is very clear that the lesson taught here, is of universal application. It is this,—that indifference in the cause of God is a grievous sin, and brings with it a bitter, retributive curse. Our Lord when on earth cursed (no doubt as a warning to us,) the barren fig-tree. In a parable in another case, he represents himself as saying of such an one, Cut it down, why cumbereth it the ground. To the church at Laodicea he says, Because thou art lukewarm, and art neither cold nor hot, I will spue thee out of my mouth. He that is not with me is against me, and he that gathereth not with me, scattereth abroad. Such, my Christian brethren, are the terms of discipleship which Christ himself hath established. They are the only terms which he will recognize at the day of judgment.

And it is reasonable that Christ should thus decide. He considers the salvation of souls, the reclaiming of our race to obedience to his Father, the honor of the character of God, as matters of consequence. When satan had entered our world and had tainted our whole race with the poison of moral death, the Son of God came to put away the works of the devil. From the moment that he undertook this work, this world became the seat of an exterminating moral warfare. Jesus Christ came on earth, suffered, died, rose again, ascended, and is now interceding for us, that he may subdue the world to obedience to his Father and redeem from the bondage of sin, those whom he is not ashamed to call his brethren. On the other hand, satan is laboring with incessant zeal to expel holiness from the earth, and to lead our whole race, blindfolded by passion and sensuality, to everlasting death. These are the powers that are contending for the dominion over this world.

Now a Christian is a man who has left the army of satan and enlisted under the



## Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Dec. 10, 14, 1842.  
 —*G. S. Comstock*, Oct. 8, March 6, 1843.—*L. Stilson*, Oct. 14, Nov. 8, Dec. 30.  
 ASSAM.—*C. Barker*, j. Jan. 10—July 25, Sept.—Dec. 12, Jan. 27, 1843.—*M. Bronson*, Aug. 17, Dec. 30, Jan. 30, 1843, Feb. 1.—*N. Brown*, Oct. 10, Nov. 3, Dec. 27, 31, j. May 1—Oct. 24, Jan. 6, 1843.—*O. T. Cutter*, Sept. 22, Oct. 24 (2.) Nov. 25, 28, Dec. 24, Jan. 27, 1843, Feb. 24, 25.  
 BURMAH, &c.—*C. Bennett*, Jan. 1, 1843, with j.—*J. H. Chandler*, Oct. 17, Jan. 3, 23, 30, 1843, Feb. 23.—*J. M. Haswell*, Jan. 9.—*H. Howard*, Oct. 21, Nov. 22. *Mrs. Howard*, March 1, 1843, April 1.—*L. Ingalls*, Sept. 9.—*A. Julson*, Jan. 23, 1843.—*Maulmain Mission*, July 1, Feb. 25, 1843.—*F. Mason*, Aug. 16, 25, Oct. 19, 22, 23.—*S. M. Osgood*, Oct. 14, 18, Dec. 7, Jan. 23, 1843.—*T. Simons*, Oct. 22.—*E. A. Stevens*, Aug. 2, Oct. 17, 18, Jan. 17, 1843.—*J. Wade*, (Mrs.) Oct. 14, Nov. 8.  
 CHINA.—*W. Dean*, July 26, j. Sept. 18—Oct. 10, Nov. 28, Dec. 4, 23, Jan. 7, 1843, Feb. 15, 20—25.—*China Mission*, Jan. 1, 1843.—*I. J. Roberts*, June 21, Dec. 20—27, Jan. 15, 1843, Feb. 17, j. Jan.—*J. L. Shuck*, Jan. 1, 1843, Feb. 16.  
 SIAM.—*R. D. Davenport*, June 17, (Mrs. D.) Sept. 8.—*J. Goddard*, June 14, July 14, j. July 3—Aug. 7.—*J. T. Jones*, June 15.  
 TEOLOGOOS.—*S. S. Day*, Oct. 21 (2), Dec. 20 (2).—*S. Van Huse*, Dec. 15.  
 AFRICA.—*J. Day*, 1. *Clarke*, Feb. 19, (2), 20, 1843.  
 FRANCE.—*E. Willard*, Dec. 24, Jan. 7, 1843, March 6, April 3, 21, May 6.  
 GREECE.—*R. F. Buel*, Nov. 27, Dec. 30, Jan. 28, 1843, March 31.—*H. E. Dickson*, Dec. 22.  
 GERMANY.—*J. G. Oncken*, Jan. 26, 1843, May 13 (2).  
 CHEROKEES.—*E. Jones*, Jan. 4, 1843, 25, Feb. 1, March 16, May 3, 4, 18.—*S. H. Hubbard*, May 5.—*Thomas Frye*, Jan. 23.  
 SHAWANOES.—*J. Meeker*, Feb. 15.—*J. G. Pratt*, Feb. 11, 25, May 20.—*F. Barker*, March 11, May 6.—*Shawano Mission*, Jan. 14, May 5.—*R. Simerwell*, May 27.  
 OJIBWAS.—*A. Bingham*, Dec. 29, 1842, j. Sept. 2—Jan. 29, 31, 1843—Feb. 6, 23, June 8.—*H. H. Morse*, March 1.

## Donations.

FROM APRIL 1 TO JUNE 1, 1843.

## Maine.

Lincoln Bap. Miss. Soc., Stephen C. Burgess tr., 260,63  
 Bangor, Bap. Sab. school, M. Gidding sec., 21,00  
 Glenburn, Bap. ch., per Rev. D. Steward, 3,25  
 Newport and Stetson, Bap. ch., per do. do. do., 2,00  
 per S. Thaxter, 26,25  
 Nobleboro', Rev. Enos Trask, per Rev. H. Seaver, 1,25  
 Trenton, Bap. ch., per J. Smith, 2,82  
 Eastport, Washington St. Bap. ch., per J. P. Wheeler, 33,50  
 Livermore, Peletiah Gibbs do., a friend to missions 5,00  
 per Rev. Charles Miller, 15,00

Leeds, female miss. box, for support of a Karen preacher, 80  
 do., male miss. box, for do., 3,52  
 per Rev. S. S. Leighton, 4,32  
 Waterville, Bap. ch., per President Fay, 10,15  
 Camden, 2d Bap. ch., mon. con., per Hiram Bass, 12,60  
 Bluehill, 1st Bap. ch., per Rev. James Gillpatrick, 19,71  
 Topsham, Bap. ch., per Rev. George Knox, 28,00  
 Munson, Bap. ch., per Rev. Jeremiah Chaplin, 2,15  
 Foxcroft, N. Hopkins, per Henry R. Glover, 5,00  
 Bowdoinham For. Miss. Soc., W. R. Prescott tr., 50  
 Chesterfield Bap. Fem. For. Miss. Soc., 11,00  
 do., Bap. ch., 7,66  
 Readfield, do. do., 1,76  
 Wayne, do. do., 10,06  
 Also two gold rings. 30,98  
 — 452 —

## New Hampshire.

Milford Baptist Association, W. Wallace tr., 97,34  
 Southampton, Bap. ch., mon. con., per C. H. Nichols, 8,00  
 Manchester, do. do., per Rev. James Upham, 15,00  
 Nashua, do. do., per Rev. D. D. Pratt, 50,00  
 Brentwood, do. do., per Rev. Abel Philbrook, 6,10  
 — 176,44

## Vermont.

Mansfield and Plainfield Fem. For. Miss. Soc., Patty English sec., 1,50  
 Lucy Perkins 1,00  
 Anna Dodge 1,00  
 Patty Bliss 25  
 Patty English 1,00  
 Martha Wheeler 25  
 per Samuel Ainsworth, 4,00  
 Putney, John Smith, per Geo. B. Peck, 1,00  
 — 5,00

## Massachusetts.

A friend to missions 50,00  
 Some readers of the Macedonian, who wish to add their "I will," to that of the editor, 13,00  
 Rowley, Bap. ch., mon. con., per Rev. Cephas Pasco, 3,00  
 Cambridge, a friend to missions 65,00  
 West Cambridge, Bap. ch., as follows:  
 Collection 6,05  
 Mon. con. 12,41  
 per Rev. T. C. Tingley, 18,46  
 Haverhill, 1st Bap. ch., per Rev. A. S. Train, 186,25  
 Brookline, Bap. ch. and soc., per Rev. W. H. Shailer, 254,00  
 Lynn, Mrs. Mary Bacheller, for support of a Karen native preacher, 100,00  
 Lowell, 1st Bap. ch., per Stephen Mansur, 50,00  
 Neponset, Ladies' For. Miss.

ross, and your brethren believe you  
a very warm-hearted Christian.  
pe this is the very thing that makes  
weep. But here it begins and ends.  
to nothing but talk and weep. Ah!  
Christ acted thus when the case of a  
ling world was presented to his com-  
m, where had you and I been to-day?  
Paul, and Peter, and Silas, and Timo-  
, satisfied themselves with talking  
souls, instead of suffering for them,  
had been our condition at the present  
ent?

it you say you *do* as well as *talk*. I  
e to hear it. That is exactly what  
requires us to do. But let me ask,  
farther, are you doing *according* to  
talk? You say you love the souls of  
that you know they must be lost  
out the gospel, that you have given up  
or Christ and are living for heaven.  
is good, nothing can be better. But  
do you *act*? What portion of your  
erty do you consecrate to Christ? You  
the calls are very frequent. True,  
do you not excuse yourself from almost  
f them? Ask yourself, how much do  
give in a year? Do not evade the  
tion. Come to it manfully. Put it  
n in dollars and cents. Compare it  
your other expenses, and you will go  
lod on your knees and confess your sin  
covetousness. We are all greatly  
aken in this respect. We give a  
ter of a dollar grudgingly and painfully  
ay; and for the reason that it was  
a painfully, we remember it for a  
nth. We give another on some other  
asion in the same manner, and because  
as cost us an effort, we think that we  
e done much, while our giving has  
n contemptible. But is this acting *ac-*  
*ding* to our talk? Is this being in  
neat for the cause of Christ? Is not  
refusing, in fact, to come up to the  
p of the Lord against the mighty? The  
se of Meroz will be uttered against us  
ess we repent. I have much more to  
on this subject, but my limits are ex-  
asted.

# HISTORY OF THE HAWAIIAN, OR SANDWICH ISLANDS.

By James J. Jarves.

This is a valuable book, of about 400  
pages, written by an English gentleman  
who visited the islands in 1837 in pursuit  
of health. Mr. Jarves, though not a com-  
municant of any church, is an Episcopalian  
by education, and cannot, therefore, be  
suspected of expressing views partial to the  
American missionaries of those islands, who  
are Congregationalists. He seems to have  
gone to the islands prejudiced against the  
missionaries, but during a residence of  
nearly four years, he became satisfied of  
their worth, as Christian men, and of the  
vast importance of their labors as mission-  
aries. While the volume before us is de-  
signed to be a history of the islands, so far  
as their history can be traced, yet, through  
the whole, there is a setting forth of mis-  
sionary results, which makes the work ex-  
ceedingly valuable to the cause of missions.

## Description of the islands.

The importance of these islands does  
not depend on their extent of territory, or  
on the number of their population. Hawaii,  
the largest of the group, is only about sev-  
enty-five miles in diameter; and the sum  
of the square miles contained in the six  
largest, is only a fraction more than 6000.  
The whole population does not exceed  
150,000. Their importance to the civilized  
world is their position, situated, as they  
are, in the North Pacific, "central to both  
the neighboring continents; being nearly  
equi-distant from Central America, Mexico,  
California and the North-West Coast, on  
the one side; and the Russian dominions,  
Japan, China and the Philippine Islands, on  
the other."

Their surface is greatly diversified. Near  
the coasts it is generally but little above  
the sea; but in the interior, there are  
mountains "of great extent and grandeur,"  
the highest of which "attain an elevation  
of 14,000 feet." "The formation of the  
whole group is volcanic. On Hawaii exists  
the largest known volcano, in an active  
state, in the world."

The soil "being composed of decomposed volcanic rocks, sand, mud and ashes," is not naturally productive, but with skill in cultivating, especially in irrigating, labor is amply repaid. Almost every kind of tropical fruit and esculent is raised on the islands, besides some of the most valuable grains. The Irish potato and a wild wheat of good quality are produced in great abundance—of the latter, two crops in a year.

"The climate is salubrious, and possesses a remarkable evenness of temperature; so much so, that the language has no word to express the general idea of weather. Remarkable changes, such as severe storms or long periods of rain, which on the most populous portions are of rare occurrence, only attract notice. Situated in the midst of the Pacific, the heat produced by a tropical sun is mitigated by the breezes which blow over the wide expanse of the ocean, and the shores, on either side, show but little difference in the results of the thermometer. Physiologists give a certain point of temperature as most conducive to health and longevity. The mean heat of these islands approaches near to it, and is highly favorable to the full development and perfection of animal economy." (p. 13.) Although there is a great difference between the plains and the mountains, on the summits of which there is almost perpetual snow, yet there is a regularity in the seasons rarely found elsewhere. On one of the islands, meteorological observations during ten years exhibit the extreme difference to be only 32° of Far. thermometer, and only 19° during any one day. It is believed to be often from 50° to 60° in New England in a day. In the year 1837, at Honolulu, Hawaii, there were 285 fair days, 37 rainy, and 43 variable. It should be stated, however, that in some parts of the islands the weather is more variable, and less salubrious.

#### *Early character of the inhabitants.*

Captain Cook has the honor of having discovered the islands in 1778; though there is indubitable evidence that they had been visited two centuries earlier by the Spaniards.

Their origin, together with the time and method of taking possession of the islands, is wrapt in mystery. Mr. Jarves's remarks on these points are interesting, and, we presume, judicious, though he settles nothing. The people are related to those of New Zealand rather than to the Tahitians. They are generally darker and more robust,—have full but not flat noses, high cheek bones, and not unfrequently crispy hair.

There is a remarkable distinction between the families of the chiefs or the aristocracy, and of the common people. The former are large, even approaching to giants; the latter small, sinewy and active. The chiefs have great strength,—the common people great power of endurance. Circumstances, especially their diet and freedom from fatigue, have, during many generations, given existence to a distinct class, physically as well as politically.

"It is said of some, that by taking a man by the head and legs, they could break his back across their knees"—"from three to four hundred pounds being not an uncommon gravity." The female chiefs differed little from the males. "Their flesh hung in deep folds about them; their walk a majestic stagger; their carriage lofty and betokening an innate pride of birth and rank." On the other hand, the condition of the common people "as hewers of wood and drawers of water," was visible in their appearance; though capable of endurance, yet they bore the marks of physical inferiority.

The social and moral condition of the inhabitants when first visited by Europeans, was as degraded and as miserable as human nature can endure and still exist. They had no written language—the marriage relation was unknown, other than passion dictated, which rendered it temporary, and perpetually violated. There is satisfactory evidence that in earlier times they were cannibals—"roasting their slain enemies and devouring their flesh like ravenous wild dogs." Infanticide was common. The poor rarely spared more than two or three of a numerous progeny, sometimes but one.

Nor was the practice confined to the poor. Among other motives, anger was often vented in the destruction of children. A father and mother having a quarrel, in his rage "the father seized the child by the wrists with one hand, and the legs in the other, and with one stroke broke his back across his knee and threw the mangled corpse at the feet of his wife." "Children could seldom determine their real parents. Dogs and swine were quite as frequently objects of fondness and allowed more indulgences and better food, than fall to the lot of their biped companions; their mothers' breasts giving suck to the brute, in preference to the immortal being." What must be the character of the generation nurtured by such parents! "No mother's hand soothed the pains of youth, or father's guided in the pursuit of manhood. No social circle warmed his heart by its kindly affections."

Of course where there was so little natural affection for offspring, there could be but little respect or tenderness towards old age. Under such a domestic system, what else could be expected than was actually realized, universal drunkenness and riots, theft, lying, treachery and revenge; lewdness, incest, infanticide and murder. In order to make the wretchedness of this people complete, we have only to add to their social depravity the uncompromising despotism of the government. The common people were little else than the slaves of the chiefs, unrestrained either by conscience or law. Take the following instance as a painful illustration. "In a spear exercise between a common man and the son of a chief, the former had the misfortune to mortally wound the young noble; for which he was seized, *his eyes scooped out*, and at the expiration of two days, put to death." Such were the condition and character of the inhabitants while in their native state.

We should be pleased, would our limits allow, to follow the author through his deeply interesting history of incidents and changes from the arrival of Cook till the present time, his suffering himself to be

worshipped, and his needless death; the character of Kamehameha, the "Napoleon of the Pacific;" the arrival of the missionaries,—their trials and fidelity; their opposition and triumph; the struggle between paganism and christianity; the interference of foreign nations; the gracious interpositions of Divine Providence; the visit of the king and queen to England, and their death; the dawning light and the receding darkness; the efforts of papists, and the comparison between the intrigues of the Jesuits and the openness and godly simplicity of the Protestant missionaries,—all of which are like a drama, full of thrilling interest. We must, however, refer our readers to the book itself, and close by quoting a passage or two in which the author describes the results of the labors of the missionaries. The mission was commenced in 1820. Twenty-one years after, the author says,

There were sixteen thousand eight hundred and ninety-three members of Protestant churches, and this number was increasing.\* Upwards of eighteen thousand children are receiving instruction in schools, most of which embraces simply the elementary branches; these are so generally diffused that it is uncommon to find a native who cannot read or write, and who does not possess some knowledge of arithmetic and geography. In the high school and in some of the boarding schools, a much more extended education prevails; sufficient to qualify the pupils for becoming teachers, or eventually filling more responsible professions. If a belief that the bible contains the recorded will of God, the sacred observance of the Sabbath, the erection of churches, the diffusion of education, gratuitous contributions of money for charitable purposes to a large amount annually, a general attendance on divine worship, and interest in religious instruction and a standard morality rapidly improving, constitute a Christian nation, the Hawaiians of 1842 may safely claim this distinction. When compared with their condition at the abolition of idolatry, it is a matter of surprise and gratitude that so much has been accomplished.

Neither have the mechanical arts been neglected by their instructors. Under their tuition the labors of the needle have been

\* There are now not far from 25,000 members.—Ed.

Mrs. Marcia Scott	5,00
Children of Mr. Scott	40
White's Run, R. R. Hawkins	1,00
Mrs. Nancy McCann	50
W. Scantland	50
Daniel Barrett	50
Ghent, collection,	7,63
Mrs. Mary A. Turpin	1,00
Willis Peake	50
N. H. Sinclair	20
Ten Mile, Gallatin Co., col. after sermon,	10,00
J. S. Lillard and wife	6,00
Edward Spencer	2,00
J. P. Landram	1,00
Thomas M. Lillard	1,00
Cave Johnson	10,00
P. C. Scott	1,00
Miss Eliza B. Scott	2,00
Mrs. Rebekah Ryle	1,00
Jewelry sold	75
Covington, mon. con., per Rev. A. Drury,	13,32
per Rev. Alfred Bennett, Agent of the Board,	405,78
	463,40

*Ohio.*

Massillon, W. W. Williams, per W. S. Damrell,	1,00
Greentown, Absalom Runyon	5,00
do., Bap. ch.	5,00
Nichville, do. do.	2,00
per Rev. Henry Cosner,	12,00
	13,00

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Adrial Kingsley	50
William Price	50
Rev. William Wardsworth	25
Mrs. C. Rochat	12
C. B. Freeman	25
U. P. Schenk	1,00
John S. Roberts	50
C. Thiebaud	50
per Rev. Alfred Bennett, Agent of the Board,	3,62

*Illinois.*

Upper Alton, Female Karen Soc.	13,39
do. do., Bap. ch., mon. con.,	7,00
do. do., Soc. of Inquiry, Shurtleff College, mon. con.,	5,61
per John W. Griggs,	26,00
Winchester, Bap. ch., per Geo. B. Peck,	2,00
North Western Bap. Convention, E. B. Hubert tr., per Rev. B. M. Hill,	68,50
	96,50

*Michigan.*

Bap. State Convention, per Rev. Thomas Z. R. Jones,	37,50
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*Legacies.*

Philadelphia, Pa., Ann Whetmore, deceased, John D. Taylor executor, per Wm. Chadwick, as follows:	
For Burman Mission,	50,00
" China do.,	50,00
	100,00

Templeton, Mass., Samuel Bacon, deceased, Samuel Lee executor, per A. S. Lincoln,— balance of legacy,	50,00
Framingham, Mass., a deceased friend, per J. F. Gay,	5,10
Burlington Co., N.J., Amey Potts, deceased, J. Harvey executor,	20,00
Westminster, Mass., Rev. S. Aldrich, deceased, per Rev. Chandler Curtiss,	42,00
	217
	\$13,847

The Treasurer also acknowledges donations from the following sources:—

*Canada.*

Eaton, Mrs. French, per Enos Alger,	6,00
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*China.*

Hongkong, Dr. Thomson, per Rev. Wm. Dean,	20,00
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*Madras Presidency.*

Nellore, Major Burnett, per Rev. S. S. Day,	9,09
---	------

*Arracan.*

Akyab, A. P. Phayre, for schools, per Rev. E. Kincaid,	27,27
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*France.*

Genlis, a collection,	7,57
Salency, do.,	3,11
Rûme, do.,	4,23
A female friend	94
	15 85
	78

*England.*

English Baptist Missionary Society, William B. Gurney tr., £500,	2222
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*U. S. Government.*

For the Ottawas,	175,00
" " Ojibwas,	425,00
" " education of Indians,	500,00
	1100

*American Tract Society.*

For the publication of tracts in Siam,	500,00
do. do. do. do. in Hamburg,	600,00
do. do. do. do. in China,	300,00
do. do. do. do. in Burmah,	400,00
do. do. do. do. in France,	200,00
	2000

*Am. and For. Bible Society.*

For the publication and distribution of the scriptures at Tavoy Mission station,	1000,00
do. do. do. do. at Cherokee Mission station,	1000,00
	2000
	\$7400

H. LINCOLN, Treasurer

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

AUGUST, 1843.

NO. 8.

## American Baptist Board of Foreign Missions.

China.

JOURNAL OF MR. DEAN.

*Kúlángsú and Amoy—Chusan.*

Prior to the settlement of Mr. Dean at Hongkong, (p. 158 of this vol.,) he made a visit of two or three months to Kúlángsú and Chusan. The following extracts from his journal contain a few notices of these places. (See, also, p. 21.) Mr. Abeel is a missionary of the American Board of Commissioners at Kúlángsú, and Mr. Boone of the Episcopal. Dr. Cumming is unconnected with any missionary society. Mr. McBryde of the Presbyterian Board, has returned to Macao.

July 26, 1842. From Hongkong I came to this place (Kúlángsú, or island of Kúlong,) in three days, having the monsoon in our favor. Here I find Mr. Abeel and Dr. Cumming with Mr. Boone and Mr. McBryde and their families, all in comfortable health, though Messrs. Abeel and McBryde are both feeble. The former is still able to continue a Chinese exercise with the servants daily, and has an assembly of fifty or sixty Chinese on the Sabbath, who have been collected chiefly through Dr. Cumming's medical practice. These men come over from Amoy in the morning and return at night, there being but a few tens of the five thousand Chinese, formerly inhabiting this island, now remaining. Their houses only are left behind since the English came. These are well built, and many of them are nearly new. It is said that some of them were occupied by wealthy merchants, and all indicate a competence on the part of the former inhabitants of the island. The island is about two miles long and one mile broad, and separated from Amoy city by a neck of water

about half a mile wide. The location is pleasant,—the soil productive, and has been highly cultivated,—the climate is temperate, and the water is good and abundant. The surface of the ground is uneven, but the hills are not precipitous, as in most places on the Chinese coast. The houses occupied by the officers and soldiers, as well as those of the missionaries, are those from which the Chinese fled, and are rendered comfortable dwellings by a little refitting, to conform them to our ideas of convenience. The walls are built of gravel and lime, and have the appearance of brick, with granite slabs for the window and door posts. The houses have, generally, three rooms in the main body of the building, with two wings projecting in front, each of which furnishes a small room.

I went yesterday, in company with the brethren here, through the city and suburbs of Amoy. The city enclosed by the wall is small, being less than half a mile in diameter, while without there are, apparently, half a million of inhabitants, occupying small houses with tiled roofs, one story high, and with the greatest irregularity. The streets are narrow and crooked, and generally paved with granite. The shops are small, but well filled, and each street affords a great variety, there being scarcely any place we passed in which there were not to be seen, in quick succession, vegetables and dry goods, fruits and crockery, carpenters and fish markets.

The people appeared well-dressed, and treated us with respect and friendliness. A multitude were gathered wherever we went, and especially wherever we stopped. Women and children were seen crowding the doors and windows while we were walking

on the walls of the city, and we were often saluted by the title, *Hua-ké sin-sey*, (teachers of the flowery flag,) a term applied to teachers from America. I find myself able to understand most that is said by the people here, though it would require some time to render myself familiar with the differences of pronunciation between this and the *Tié Chiú* dialect. The brethren here do not feel themselves permanently located, and study to improve the opportunities offered for doing good and studying the language till public affairs assume a more settled appearance. There are 600 soldiers, more than half of whom are Europeans, now on this island.

From Kúlóng-sú Mr. D. proceeded to Chusan, where he remained nearly two months, principally at Tinghai, a city a few miles south of 30° N. Lat., and about seventy miles from Ningpho on the main land.

Sept. 8. On leaving Hongkong I took ten boxes of Chinese books, four of which were left at Kúlóng-sú, three were landed here, two have been sent on to the north, and one is reserved for distribution on our way back. The last month has been agreeably, and I hope profitably, spent here in company with Rev. Mr. Milne. He has recently commenced divine service with the Chinese on the Sabbath, and at evening, at his own house. Last Sunday there were ten Chinese present. The people of the city (now numbering about 10,000,) freely converse on the subject of christianity, and receive and read Christian books. This is, from present appearances, a promising field for missionary labor. Chapo, Chinhái, and Ningpho, are each within one day's sail from this place, and the capital of the province is also near. Ningpho is to be one of the consular cities, containing more than half a million of inhabitants, and, probably, each of the cities pointed out as the future residence of English consuls, will contain more than half a million. Indeed, if the treaty be ratified and its provisions be executed, as there is now reason to believe they will be, the *Empire is open* to Christian effort. We may now think of "*China opened*."

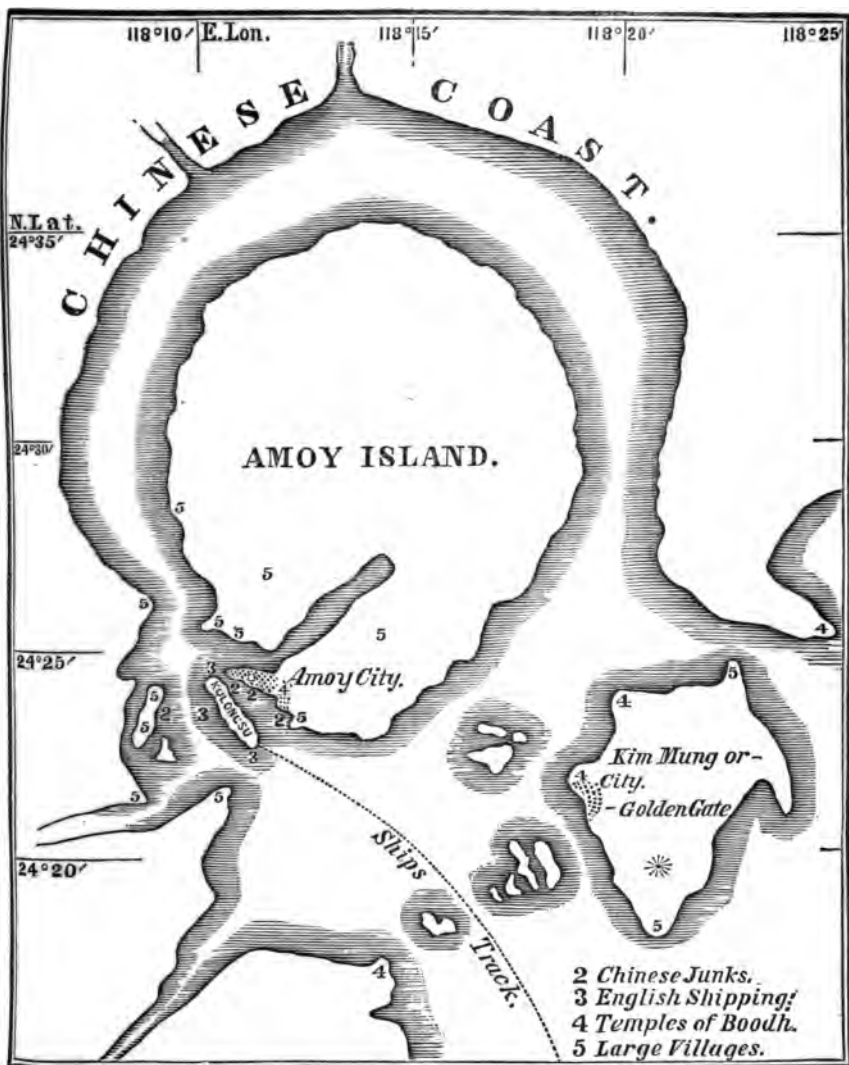
In this connexion Mr. Dean communicates the more important provisions of the late treaty between China and the British government, by which the ports of Canton, Amoy, Fu-chau-fu, Ningpho and Shanghai, chief cities of provinces which extend along the

sea-board nine hundred miles, and contain more than 130,000,000 of inhabitants, are thrown open to the western world; and adds,—

Here is the largest empire on the globe, hitherto an alien from the rest of the civilized world, now brought into friendly relations with the rest of mankind, and constituting one of the great national fraternity. Thus a new and extensive field is opened to the commercial, scientific, and Christian world. In relation to the first two, the field will be well occupied. There will, doubtless, be no want of men or means for the prosecution of their respective objects, and each promises a rich harvest. But will there be a proportionate interest and becoming exertions for the richer rewards and still higher objects of christianity? The agents of Romanism are ready to enter into these opening cities, but where are the advocates of a pure faith, who shall point these hundreds of millions to the Lamb of God?

Sept. 18. Sabbath. To-day, for the second time, I preached on board the "*Thames*," an English 74 gun-ship. About forty of the crew are European, and the addition of several seamen from other ships, with several military officers from the shore, rendered the congregation somewhat numerous for ship-board; and the fact that one of the officers of the ship died two days ago, rendered the assembly solemn and attentive to divine truth. There are among the officers of the shipping and the military gentlemen stationed here, many excellent men who regard the observances of religion, and some who join with us in prayer for the salvation of this people. At evening some military gentlemen came in, and joined us in family worship.

20. A party returned from a visit to the island of Pooto, which is one day's sail from this place, and situated about a mile and a half from the eastern point of Chusan. This, with some other islands in the vicinity, is occupied by Buddhist priests, who number several thousands and constitute the only inhabitants of the place. The temples are large and numerous, and well supported by the contribution of the natives, who visit the island in multitudes for devotional purposes. The priests are civil to foreigners, and sometimes furnish sedan-chairs for the accommodation of their visitors. The gentlemen expressed themselves as highly pleased with their visit.





22. Walked to the Cameronian hills, on which the troops were encamped in tents in 1840, and where so many, (500,) in consequence of their exposure to the rains, sleeping on the ground, and want of suitable provisions, died. On our way saw the women, old and young, called out to sweep the streets under the superintendence of an European police. The husbands and brothers of these females are said, to a great extent, to be absent in the war or to have died in battle. The people, as usual, appeared eager to receive books, and among the receivers was one old man who had just come in from the country in his chair, borne by two servants.

23. Walked through the east gate into the country, passing paddy fields and farm houses, all indicating a good supply of the good things of this life; and the people we met appeared very civil and kind. The children came to the door to gaze at the strangers, but were ready to answer our questions and appeared pleased on being noticed. The sound of the cuckoo is now heard in the morning, and every thing in nature around us reminds of home and native land. But all around us that is artificial, reminds us of home only by the contrast.

30. At 5 o'clock this morning I started, in company with a few friends, for an excursion into the country. Leaving the city by the north gate, we passed Yungtung (eastern valley) for about two miles, when we came to an elevation, from which we enjoyed a fine view of the city and shipping at the south, and the verdant vallies on the east and west. Except the gardens of vegetables, the fields were covered with rice, this being the second crop for the year; and while the fields were divided into every variety of form, by brooks of water and winding foot-paths, the grain was fast approaching its mature growth, with here and there a parcel with yellow tops indicating the ripening harvest. Among the fields were cottages, and along the margin of the valley were seen numerous farm-houses, while the hills on either side were uninhabited and uncultivated, except near the base. A few gentle elevations, including each an acre or two of ground, were covered with groves of pine and fir trees, and in part occupied as a resting place for the dead. After resting our horses, and refreshing ourselves for half an hour by a view of the scenery around us, we passed on to the village of Chacho, situated in a valley

of the same name, which is beautified by a meandering stream of pure water.

Oct. 3. Observed the monthly concert in company with a few friends, including some of the military officers.

5. Took leave of my friends, including several Chinese with whom I had formed some acquaintance, and sailed for Macao, where we arrived after a pleasant passage of five days, having winds and current in our favor.

For the expense of my passage to and from Amoy and Chusan, I am obliged to the generosity of Capt. George Peirce, commander of the "Lowell," and to his brother, W. P. Peirce, Esq., one of its proprietors. For the uniform kindness of these two gentlemen I am much indebted, and the attentions I have received from the officers and crew of the "Lowell" rendered our relations pleasant and I hope profitable to all.

#### *Religious services at Hongkong—Labors of Hok Heng.*

The extracts which follow relate chiefly to incidents at Hongkong, to which place Mr. Dean and family removed in October.

Nov. 28. We have just commenced a service for those speaking the Tié Chiú dialect, having two or three regularly each morning at family worship. Last Sabbath we opened the vestry in the chapel for this class of men, and met seven in the morning and thirteen in the afternoon, who, with two or three exceptions, listened to the gospel for the first time. We feel encouraged by this small beginning; and the interest manifested by this class of men being greater than that discovered in those who speak any other dialect of the Chinese whom we have met, leads us to hope that our efforts may prove successful. So far as I have the means of judging, no class of Chinese appear so friendly and candid, and so ready to listen attentively to what we have to say to them, as those speaking the Tié Chiú dialect. There are, perhaps, two or three hundred Tié Chiú men in Hongkong, and quite a proportion of the inhabitants of Chekchú, on the opposite side of the island, speak this dialect. The district of Tié Chiú is not included in the coast opened to foreigners, and it is doubtful whether we should be allowed to reside there for the present. At Amoy and Fú-chau-fú the language so nearly resembles it that by a little practice we might ren-

der ourselves intelligible to the people. At Ningpho there are quite a number of this class of men, and at Shanghai a still larger number, comprising a large portion of the multitude of seamen visiting and residing there, and a number of tradesmen who live there with their families. We hold ourselves in readiness to go to any of these places where it is thought we may be most useful.

It has been sickly at Kúlangsú the last season, but we have reason to think it may in future prove to be a healthy place; and the climate of any of the other places accessible, we have no doubt would prove congenial to our health. The cold weather is quite reviving to my constitution, while it favors mental exertion and spiritual enjoyment.

My time in the morning is spent with a teacher; in the afternoon I spend some time with the assistant, partly for my own benefit and partly for his, and associate with the people as circumstances allow. I take some part in the English services of the chapel, which are well attended, and have occasionally calls to officiate at funerals and attend the sick, there being many soldiers and officers stationed on shore, besides one hundred or more English ships now in the harbor. Among this multitude, many are placed in circumstances which dispose them to listen to the consolations and warnings of the gospel.

Dec. 4. Sabbath. At our service for the Tié Chiú men, we had about the same number present as mentioned last Sabbath.

To-day, Capt. Marquis, of the Thames, died at Macao. While at Chusan, Capt. M. invited us to hold divine service for several successive Sabbaths on board his ship, and, in his last sickness, referred to those efforts as the means, in the hands of God, of his conversion.

11. We have to-day had more than thirty different Tié Chiú men at our services; about a dozen in the morning, and twenty in the afternoon. They listened attentively, and bowed the knee with us in prayer before the throne of Him who is able to subdue and sanctify their hearts. We have, during the week, had from five to ten Chinese at our morning worship.

The service in the Canton dialect continues to be well attended and interesting. Br. Roberts has been with us for a day or two, and to-day took part with br. Shuck in his services, in Chinese. The prospect for doing good

to this people appears encouraging, and we hope, with the concurrence of the Board, soon to be situated where we may bring a greater number under a Christian influence.

13. This morning we had thirteen Chinese at worship,—a part of them being in our employ, and the remainder were brought in by their influence. We are reading in course the Acts of the Apostles, and those who can, take a part with us in reading the scriptures, and answer questions on the portion read.

14. Received to-day some particulars of the riot which took place at Canton last week. It appears that several persons, who in consequence of the peace had been thrown out of office and employment, had for some time been working upon the feelings of the lower class by holding up the English to opprobrium; and had collected the names of petitioners to the number of 40,000 against the encroachments made upon their long-established customs in allowing foreign women to reside in the city and foreigners to build houses where they pleased, &c., which were sent in to the governor. About this time some disturbance arose among the lascars, and this gave an opportunity for the flame which had been kindling, to burst forth. Several of the foreign factories were burnt, some lives lost, and much property destroyed and treasure removed.

18. Sabbath. Preached in English and conducted one service in Chinese, leaving the other to the assistant. Among the attendants at Chinese worship was one Tié Chiú man of some respectability, who has just opened a shop in Hongkong, and appears interested in what he has heard to-day. He says he has a son fourteen years old, whom he wishes to place under our instruction.

22. I have been employed to-day in interpreting the testimony of some Chinese witnesses before a court martial, on a case of murder committed by an English soldier on a Chinaman. The Chinese witness is sworn according to their own form, not by kissing the bible, but by breaking an earthen bowl from which they eat rice.

Under date of Jan. 7, 1843, Mr. Dean gives a few extracts translated from the journal of his native assistant, Hok Heng, of which the following is a specimen.

"Dec. 24, 1842. After worship this morning, Mr. Dean told me to write

down the most important doctrines of christianity, with a collection of proofs from the scriptures, into a small book, so that this morning I did not go out: in the afternoon, brought what I had written for correction, and read with Mr. Dean.

"25. After worship continued collecting the Christian doctrines as yesterday, and having read in the afternoon, took dinner and went out. I found one man upwards of thirty years of age, who came in a junk. He asked me if the books I distributed were books of counsel? I replied, they were, yet they did not resemble those of the Chinese, being much better. He said, 'Our Chinese books are excellent; how can these be better?' I replied, 'Chinese morality can regulate the body, but cannot save the soul; but these books that I am distributing teach how to regulate the body and soul and to obtain the soul's salvation. They may be compared to a person sitting in a well, looking at the heavens or looking at the earth through a bamboo; do they not appear small? So what you see in these books externally, is not great.' After this, I explained to him minutely the doctrines of Jesus Christ and the wonderful righteousness of God. His heart submitted to what I said, and he exclaimed, 'I am nobody, and yet I am permitted to receive instruction which resembles the first sight of objects to one awaking from a dream, or the first dawn of consciousness: as one aroused from a state of inebriety, now, for the first time, do I learn that there is an end to the things of time, while the heavenly doctrines are eternal. Oh, that I might obtain salvation.' When I heard him speaking thus, I questioned him as to his former education, and found that at nineteen he had entered one of the first classical schools, but had not completed his course, and while telling me this, he changed color and smote on his breast. I too, sighed, and endeavored to comfort him, and gave him two books, and told him, when he went back, to counsel his friends and relations. He readily assented, and we parted.

"27. After worship, went to purchase some articles and returned to continue the Christian doctrines. In the afternoon read with Mr. Dean, and at seven, had worship with Mr. Shuck.

"28. After worship, went out to invite men to come to worship on the morrow; at half past 10 read with Mrs.

Dean, and wrote a letter; in the afternoon read over with Mr. Dean the scripture selections for the Sabbath exercise, and after dinner again went out to find Tié Chiú men, but did not succeed and returned home late.

"29. Sabbath. At 7 o'clock had worship with Mr. Shuck, and after breakfast went to the market to call a Tié Chiú man who kept a vegetable stall. He returned with me, though he had never before attended worship. I explained Rom. 16th chap., 15th and 16th verses; five other men present.

"Jan. 4, 1843. After breakfast and worship, went out to invite men to attend on the morrow. Took a boat, but found only one Tié Chiú junk, the men of which, however, gladly received me. In the evening went to see a man who kept a tea shop, to invite him to worship. He begged me not to trouble myself to call him, as he would come himself. He then offered me some fish, which I refused, but he persisted, and I at last accepted them, telling him that if he came to worship, I should rejoice, but that his presents gave me no pleasure.

"5. Sabbath. Went to the bezel chapel with Mr. Shuck, to have worship. After breakfast had worship with the Tié Chiú men; explained Matt. 10th chap., 37th verse to 39th; about six men present. During English worship, hearing that six junks had stopped here waiting for a fair wind in order to return home, I hastily went to invite them to come to worship. They did not understand me, but I explained to them some of the doctrines of Jesus Christ, at which they rejoiced, and returned with me. We found Mr. Dean had commenced worship, explaining Rom. 3d chap., 23d to 26th verses. After worship Mr. D. asked them if they had ever heard these doctrines before; they all said, no. They were about twenty in number. I asked them, if they returned this way to come again to worship, which they promised to do."

#### *Visit to the main land—Chekchi.*

Feb. 20. In company with Mr. Shuck and another gentleman, I started this morning for Kow Lun. This is a town of four or five thousand inhabitants, situated five or six miles north of Hongkong on the main land. After selecting a basket of books, and making provision for some refreshment, we took a boat and passed over the water—about a mile—to the main land, where we landed near a little hamlet.

We soon had several eager applicants for tracts, who were partially supplied, with the promise of more in case we had any left on our return. From this we passed over a piece of gently rising ground, leaving a small village on the right surrounded by trees, and came to a few houses clustered on the opposite side of this peninsula, when we were invited into the dwelling of an old man who offered us tea and received a book. Here we ascended a hill from which we saw the valley to the north highly cultivated, lined on one side by the waters of a small bay, and on the other by hills of granite, from which large quantities of stone are taken for building. These are split out of the solid rock of various length from two to twenty feet, and as regular as planks or heven timber. The Chinese excel in this work, and large numbers are thus employed, particularly in this region, which furnishes much of the building material for surrounding places.

Descending into the valley, we passed along through cultivated fields—of sweet potatoes, wheat, etc.,—and came to the village of Tu-ka-wan, where we found about four hundred people who spoke the Tié Chiú dialect. Here we were first surrounded by about fifty children, all, apparently, less than twelve years old. On finding them speak this dialect, I commenced by telling them what children of their age were in the habit of doing in America, and that many of them contributed of their money to send teachers to the children of other countries, to persuade them to love and obey the true God. They listened with silent attention, and when I proposed giving them books, they all surrounded me with extended hands and sparkling eyes, and were becoming clamorous, when it was proposed that they form a circle, to which they readily agreed: all behaved very orderly, and promised to take the books to their parents. By this time a large number of people had assembled, and listened attentively to an account of the compassion of the true God, who sent his Son to atone for the sins of the world and save men. Some sensible inquiries were made by persons present, and at the close they invited us into a temple near by, to partake of tea and cakes with them. The most entire cordiality and hospitality were manifested by all here and elsewhere, after finding themselves able to converse with us. We were rather surprised at

the apparent want of fear and mistrust on the part of individuals met in the fields, as well as at insulated houses by the wayside. At Kow Lun, where we terminated our walk, there are, perhaps, four or five thousand people, and the residence of a mandarin of some rank. Here we distributed the remainder of our books, and were fortunate to have but a few remaining at the time of entering the city, for the crowd became so great, that we found, after a few minutes, a great difficulty in moving back or forward. When it was seen that there were no more books, we were able to walk through the streets, all of which were very narrow; but it appeared a place of pretty active business. There is a fort and a few soldiers for the defence of the place.

Some of the ravines and groves of trees in the vicinity are very pretty. This valley, including the several villages, contains eight or ten thousand people, and whenever we went among them, we met with nothing but civility, and a disposition to listen to what we had to say.

25. Went this morning to Chekchú, taking a bearer and a bundle of books. Several persons recollected my former visit, and since that time several hundred Tié Chiú men from the coast have come in for trade. Many who never before heard a foreigner speak their language, listened with surprise to the strange doctrines from a stranger, in the language in which they were born. They followed us in a crowd, as we went from one place to another, simply to hear the new doctrine or to hear the stranger speak; for the books were left in another place and distributed afterwards. It was stated by a military officer present, that he had seen no class of the Chinese appear so interesting, and that they ought to have some one to labor among them. From the results of to-day, I am induced to go over soon and spend a number of days at Chekchú with the assistant.

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#### Tavoy Mission.

#### EXTRACTS FROM MR. BENNETT'S JOURNAL.

During the month of January, Mr. B. visited several villages south of Tavoy, mostly situated on the river, or under the hills contiguous to it, preaching the gospel and distributing books and tracts. In one of these ex-

cursions the number of books distributed was 1876, or 136,620 pages, of which 640 books were portions of scripture, comprising 78,524 pages. "From this tour," Mr. B. remarks, "I feel persuaded, that if these villages could be visited frequently by the messengers of salvation, there would be some found to give glory to God, and churches of the living God might be planted among some of them. But weak as we are here, and full as our hands are of other work, it cannot be done by any of us in Tavoy, without neglecting other very important work. Who will come over and help us? Who is to take the place of those now in the field, when death lays us low in the grave? We look to the churches for aid; we long to be strengthened, we pray for aid from above, we wait, have waited, and will still wait; but, O Lord, how long shall we toil alone, and of the multitude of thy people upon the earth, there be none to come to our assistance?"

Jan., 1843. The first village visited was Shen Moke-te, near which is situated one of the most celebrated pagodas in all this region. The village is small, only ten or twelve houses, and the pagoda no great affair, though visited by pilgrims from a distance, because of its supposed sanctity, and the great merit attached to its worship. Found here several Shyans, who are on a pilgrimage to the shrines in the land. I have before found the people from the Shyan country in various places in these provinces and in Burmah. It seems they travel the country in parties of two, five, or more, sometimes making a stop at or near some supposed holy place, where they are employed in casting small brass bells for the pagodas, or brass images of Gaudama, in which they are very expert; thus paying their way in a pecuniary point of view, besides adding to their stock of merit. As some of the party can generally read Burmese books, we generally supply them. At this time our books were very well received. On returning to the landing, found a boat from Mergui, and gave books to some of the people.

Some of the islands in the Tavoy river having no fresh water on them, the occupants are under the necessity of crossing over to the main land to wells for water. Met a party of this kind on our way back to the boat, some of whom were anxious for books. One man said he had formerly received a book; but what was its title, or what the book was about, he could not tell;

all he seemed to know, was, it was one of Jesus Christ's printed books.

Early in the morning left the boat with two men, and as many books as we could well carry, and bent our way to San-wa, a village of ten houses, then to Shwa Pu-doung. On our way crossed a hill with a pagoda and kyoung on its summit. Here found a few priests, with some boys, and gave books to those who desired. Descending this hill, we crossed a stream over one of the longest and best wooden bridges I have ever yet met made by the natives.

On our way to the next village met two men, and on asking them if they would accept a book, one of them replied, "No, I know all about your books, I do not like them." Well, said I, why not, what is the matter with them, have you ever read them? "Yes," said he, "you say there is an eternal God, I do not believe there is. I wish to attain annihilation, my god is annihilated, and I wish to attain that same." But, said I, suppose you should, by and by, find yourself mistaken, and that annihilation cannot be attained by any one, what will you do? "But I shall; I do not believe your books, nor do I wish to. You and I are not alike; you are a white man, I am a brown man; you wear pantaloons, I wear a paso; we are not alike, and our religions are not alike; you go on your way to the village, and I will go my way. I do not wish to hear any words on this subject." The assistant who was with me, then commenced conversation with him, recommending him to him to examine the subject, &c. He looked at him a moment, and then asked where he was born? The reply was, "In one of the cities near Ava." "You are a Burman, then?" "Yes." "Have you cast off your father and mother, the religion you were educated in, and when you die will have no one to make a funeral for you; and entered this man's religion?" Said the assistant, "Hear me a moment. I examined the religion of Gaudama and the religion of Christ; the former, I found, was not worthy of my belief, and the latter was;" and then proceeded to give some account of his religious experience, &c.

We now entered the village of Nyoung Seen, of near fifty houses, and commenced our visitation from house to house. Found some who had before received books, and who seemed glad to get others; but many of the

people at first pretended they could not read, and did not seem disposed to wish books. However, when handed a tract, very generally they would commence the reading of it. It seems some one has been so wise as to tell the people that if they read the books that tell of Jesus Christ the nats will be offended, and catch them! This is one way for the priests to keep the people in ignorance, that they may live upon the fruits of their superstition; and the people are far more afraid of the priests and nats, than they are of an eternal hell.

Crossed over the paddy fields to Mo-so-ken, a fishing village of twelve houses; and thence down the river, with the assistant and another man to carry books, by land, while the boat went down the river to the landing place of Ping-tau village. Visited the village of Ma-gye-shan, and from thence to the village of Ping-tau. The former village mostly consists of scattered houses along the road. As the most of these villagers were engaged plating danee leaves for covering houses, on the bank of the river, some miles distant, many of the houses were unoccupied. As we were nearly out of tracts, I directed my steps to the landing place, while the assistant went to the village of Ping-tau. When the assistant came, he said the head man of the village wished me to come and visit him, and preach the gospel to the people around him. In the afternoon, when the boat arrived, we took more books and went to the village. As several people had assembled at the head man's house, I addressed them on the goodness of God in sending his Son to die for men, and when I had done, was followed by the assistant. After which, many inquiries were made and books asked for. Gave the head man a New Testament and other books, and supplied the desires of the people. In the assembly was a very respectable appearing man from another village, who not only wished books for himself, but for others who lived near him. This reasonable request was complied with. Returning to the boat, we were called upon by some boatmen, who were soon to sail for Maulmain, and who desired books. Had a very satisfactory day thus far; many have heard the word, by the hearing of the ear, and more have received it in their hands, but how many of all the number will receive the truth in the love of it, we must leave for another day. We hope

and pray that the Lord will shed down his Holy Spirit upon his word;—for most of the books distributed to-day have been portions of the scriptures;—and thus save the souls, who have received it in their hands, and cause them to receive it in their hearts.

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### Germany.

#### EXTRACTS FROM A LETTER OF MR. ONCKEN.

##### *Renewal of persecution at Hamburg—Increase of the church.*

The following letter was written at Lockstedt, under date of May 13, at which time Mr. O. was under sentence of a fine of 300 marks, or imprisonment for four weeks in the state prison, "for having administered the sacraments." From private communications of a later date, we learn that the sentence was carried into effect on the 15th. "My health was improving considerably," he writes from the prison May 18, "when on the 15th inst. I was conducted to my old quarters. How consoling to know that our every step is ordered by unerring wisdom, and our light afflictions are to work out for us an exceeding weight of glory. I am therefore happy and resigned, and await the Lord's will. Jesus is with us at all times and in all places, and we need no more. In his presence is fulness of joy, even when we are in prison."

In the same letter he adds: "My heart bleeds when I think on the conduct of my persecutors; if we weep, let it be for those who forbid us to preach Christ to perishing sinners. \* \* \* \* \* Whilst weeping and praying over our enemies, we will look with holy contempt on every weapon formed against Zion. The arm of the Lord shall break them in pieces."

I stated in my last that my health had been so much impaired as to have unfitted me for the discharge of duties and privileges connected with the spread of the gospel. There was a slight improvement in the disordered part, but in Feb. I had a visit from three brethren, members of the church at Copenhagen, who remained at Hamburg upwards of a fortnight, during which I had many interviews with them of so unpleasant a nature, that my heart was filled with grief. This was attended with serious consequences, not only to my throat but to my health generally; and I felt in March and April so exceedingly weak, that I concluded it to

be duty to retire into the country, at such a distance from Hamburg that I can still direct the mission, whilst I am far enough away from seeing much company. I rejoice to add that though I have been only three weeks here, the purer air and as hard manual labor in the garden, &c., as I could perform, have been blessed to me, and I feel a considerable improvement. I long to return to the best of all employments,—of pointing sinners to the lamb of God, and comforting and establishing in the truth such as have already believed in Jesus.

We went on, since my last, without experiencing any opposition from the authorities until a few weeks ago, when I was summoned before the police, in consequence of two of our former members, who had been excluded on account of disorderly conduct. These two individuals wished to get married in Altona, but when the vicar found they were Baptists he refused to do so, unless they promised to have their children sprinkled and brought up as members of the Lutheran church. This minister professed a great deal of friendship for me and the above persons, and when he found that they would not come under the pledge alluded to, he promised to procure the permission of government from Schleswick, if they would only procure their certificate of baptism from me. When they applied to me for this, I stated it as my conviction that this document was only sought for to bring me into difficulties, and I refused to give it. However, I was so much troubled with them, and so fully did they believe the Lutheran minister's profession of friendship, that our deacons were induced to give their consent for the certificate. The provost, instead, I suppose, of sending it to Schleswick, sent it to the police in Hamburg, and, it appears, a false statement along with it, that I had married these persons. After a protocol had been taken of all these matters, I was permitted to go home. The affair has since been brought by Senator Binder, the chief magistrate, into the senate, and that body decided on the 3d of May, that I should pay 300 marks or be imprisoned for four weeks, for having administered the sacraments. This decision was published to me on the day when, a twelve-month ago, the fearful judgment commenced which laid a great part of our city waste. I stated to Senator B. that I had gone into the country for the benefit of my health,

and inquired if it was necessary to go directly to prison; on which he told me to come again on Wednesday, 15th May.

As I may be sent from the police office to prison, and thus prevented, for four weeks, from writing to you, I do so now. Our meetings have not as yet been interfered with, and it is possible that it may be an isolated measure, in consequence of having a written document in their hands, of my having transgressed their law. The same feeling, however, of bitter hatred to Christ and his people, which was evinced on former occasions, still exists; and we had but recently a proof of it, in the banishment of one of our brethren from the town for a twelve-month, on account of his having distributed tracts. Another brother was recently threatened with imprisonment and banishment if ever he was found again distributing tracts, and a third was sentenced to pay five dollars for the same offence.

In the midst of all this we see much good effected, and we had the last Lord's-day the most numerous addition we have ever had to rejoice in. Twelve dear brethren and sisters were admitted; and since then a young man from the frontiers of Austria has been baptized, and another convert from near Königsberg has just arrived to join us. We see the work of the Lord prospering. Sinners are snatched from the eternal pit, and Christ rejoices in seeing the travail of his soul. Our little trials are therefore to be considered as light indeed, when along with the extension of the blessed Redeemer's cause we can believe that even our own best interests are only advanced when earth and hell are doing their worst. We need, however, the prayers of God's saints, that in all things we may prove ourselves to be servants of the living God; and I commend myself and the cause generally to your fervent supplications at a throne of grace, and that of our dear American brethren generally.

The faith and patience of our beloved brother exhibited in these extracts, were forthwith honored. By a letter from a friend in England, we are informed that Mr. Oncken having applied to have his imprisonment deferred on account of the state of his health, and stating that he had cherished no feelings of hostility towards the "powers that be," but had honored and obeyed the government in every thing pertaining to this life, the matter was again brought before the Senate, and on the 19th of May he was summoned to the

town hall and informed that he was free. "Our brother desired, on leaving the prison, that his liberation might not involve conditions that would ensnare and embarrass him, and to use his own language, he says, 'My temporal deliverance was such a one as I need in Christ for my soul, *unconditional and free.*'"

*Persecution in Hanover, Oldenburg, Jever, &c.*

The church near the Hartz mountains, with which Mr. Sander is connected, mentioned below, contains about thirty members; and "at several other places in Hanover light is breaking forth."

Our dear brother in Hanover, and in different parts of Oldenburg, are called to endure a severe trial. Br. Sander wrote a few days ago, that his mother has just left the prison, and that he should now be taken to it. Confisca-

tion of goods and imprisonment are the order of the day. Not the smallest number of persons are permitted to meet together for the worship of God. The little band at Othfreesen, Salzgeter, and Goslar, are, however, still maintaining their ground. At Jever, in the grand duchy of Oldenburg, things begin to wear a threatening aspect. The consistory of that place has prohibited every religious meeting, the distribution of tracts, in fact every effort for the spread of the gospel, and has called on the civil power to enforce their decision. I commend these dear persecuted saints to the prayers of our brethren.

I rejoice to add, we are of good courage. We serve a good cause, and a Master who will, at all events, give us the victory through faith in his name.

## Miscellany.

### MONTHLY CONCERT MAP.

The following letter from the author of the Monthly Concert Map, written at the request of the editor, will be found worthy of the attention of such as are interested in the geography of those countries where our missionaries are laboring.

*Boston, July 15, 1843.*

Rev. and dear Sir,

The new map of Burmah, Siam, and their vicinity, in which you have shown a deep interest, is now before the public. I have succeeded in getting it printed, by lithography, on cotton cloth. This somewhat reduces the expense; but the principal advantage is, that it may be folded and sent anywhere, like any piece of goods, without injury. If it becomes wrinkled by folding, a warm flat iron applied to the back, will prove an effectual remedy. The map should not be wet before ironing, especially if painted; as the water will dissolve the colors.

The map includes all the countries from Calcutta, on the west, to Bangkok, or rather, to Bangpakong, about fifty miles beyond Bangkok, on the east: and from the southern point of Tenasserim to the northern boundary of Assam. Of course,

it includes nearly all of Bengal, and some other parts of Hindostan, Bhotan, Assam, Munipore, the British provinces of Chittagong, Arracan and Tenasserim, the whole of the Burman Empire, a part of Thibet, all parts of Siam in which missions can be established for a long time to come, and nearly all of Yunnan and a part of Szechuen, in China. It gives the places of forty-four missionary stations and out-stations of the American Baptist Board. On the colored maps, eighteen of these are designated by a broad red circle drawn around each of them, so that their position can be seen at a distance by lamp light. It gives, also, the situation of many other places, where there are missions of the English Baptist and other societies. To have included other missions of any importance, the map must have been made much larger, and, therefore, so expensive as to prevent its general circulation.

I believe you will find this at least as correct as any other map of that region. Much of the geography of that part of the world, you are aware, is very imperfectly understood, and not a little of it rests upon mere conjecture. I have brought together



the best authorities within my reach, followed them where they appeared worthy of confidence, and reconciled them as well as I could where they contradicted each other. On this point, it may be well to particularize.

Of Hindostan, the geography is tolerably well understood. In that part and Bhotan, I have followed the fine English map, in Crawford's Embassy to the Court of Ava.

Assam was first drawn from the same map; but proving very defective in some points, and incorrect in others, was almost wholly reconstructed from a map published in the Calcutta Asiatic Journal, compared with the splendid maps published from actual survey, by the British government in India. The boundary is from Tassin's Map of India, and is substantially the same given in all others which give a boundary. It should be known, however, that the boundary of Assam has been ascertained by actual exploration, only at a very few points, and may prove to be very different from the present supposition.

Arracan, also, was first laid down from Crawford's map, and was also found to be very incorrect. It was, therefore, reconstructed from a very neat map in the Calcutta Directory. The location of Megez-zin and Bombee was ascertained from the description of the Baptist missionaries. They also are the authority for the position of Chetza's village, and, to a considerable extent, for the course of the river Koladan, none of which, except for a short distance above Akyab, was found correctly drawn on any map.

Burmah, from about latitude  $24^{\circ}$  southward, is from the same map, with but little alteration. That delineation of the Irrawaddy, below Ava, and of the great delta at its mouth, appears to be remarkably correct, and has been copied by all good publications since it appeared. The same may be said of the Setang river, for some distance from its mouth; but the delineation of its head waters, and its connexion with the Irrawaddy, need confirmation. The northern parts of Burmah are

from a map sent home, I think, by Mr. Kincaid, in manuscript, and published in the History of American Missions.

The course of the Salwen, from the Chinese boundary to latitude  $19^{\circ}$ , or thereabouts, is, so far as I can learn, wholly conjectural. We may infer, from what is known of the rivers and mountains of each side, that its bed must be somewhere in that region, and it is drawn accordingly on all maps. As the valley through which it flows must be rather narrow, it can have no very great bends; yet we cannot suppose that it flows several hundred miles among the mountains, without often winding round their bases.

The Tenasserim province is laid down from an English map, sent home by the Baptist missionaries. It seems to be a very excellent map, except that the latitude and longitude are marked on it very carelessly and inaccurately; in consequence of which, there may be an error of three or four miles in the longitude of the southern point of the province. This error, if it exists, does not affect the general accuracy of the map.

The delineation of Siam has been derived from several sources. The gulf was first laid down from Norrie's chart, which is now principally used by navigators, and which agrees with the table of latitudes and longitudes in Bowditch's Navigator. The coast of the head of the gulf was then corrected, and the lower part of the rivers flowing into it laid down, from sketches and descriptions furnished by American missionaries. The interior is mostly derived from the large map of Dr. Richardson, who, a few years since, went on an embassy from Maulmain, up the Attaran and down the Maklong to Rapri, and thence to Bangkok; whence he ascended the Meinam to Zimmay, and returned across the mountains to Maulmain. His journal of his route as far as Zimmay, was published in the Calcutta Asiatic Journal, and is very well written, except that it seldom states the point of compass towards which he travelled. From Camboorie, he wished to proceed by a direct route to

Bangkok, while the Siamese local magistrates wished to take him round by Maklong, by water, lest he should gain a knowledge of the country ; and they actually led him to Rapri, before he suspected that he was out of his intended course. From Rapri to Bangkok, his route is not clearly described, and, probably, was not clearly understood by himself. At Bangkok, he found that an eclipse of one of Jupiter's satellites had been observed, for the purpose of ascertaining the longitude, by the prince T. Momfanoi, better known as Chew Fa Noi, the second legitimate son of the late king, who, the doctor says, "is considered a very good observer." Probably he is, for he is a man of superior talents, whose zealous pursuit of knowledge promises to be of great utility to his country. But, at that time, there was not a man in Siam who knew how to clean and regulate a common watch. The prince himself was the first to acquire that art, some time after Dr. Richardson's visit. His knowledge of the science of navigation, too, has mostly been acquired since that time. It is not disrespectful to His Royal Highness, therefore, to conjecture that his chronometer may have been about a minute too slow, as it must have been according to all other authorities. Dr. Richardson, however, whose duty it was to gain friends at the court of Siam, assumed it as correct ; and from this error, and from his mystification on the road, has made this part of his map a scene of perfect confusion, inconsistent with his journal, and with all known facts. His delineation of other parts of his route appears worthy of confidence, and has been followed.

Not long after this expedition of Dr. Richardson, Lieut. McLeod went from Maulmain to the region of Zimmay, thence north to Kiang Tung, and thence eastwardly to Kiang Hung, on the Meikong or Cambodia river. His journal was published, with a small map, not very carefully drawn, and like Dr. Richardson's, incapable of being reconciled with his journal. Dr. Richardson accompanied him a

small part of the way, and then struck off, by Ban-ong, where he crossed the Salwen, and by Monay to Ava. The country between their routes, I believe, is entirely unexplored. The discoveries of Lieut. McLeod show conclusively, that the Meinam cannot be such an immensely long river as has often been represented. Its northernmost source must be considerably to the southward of Kiang Tung.

In respect to the southwestern part of China, I have followed the large maps of the provinces of Yunnan and Su Chuen, made by the Jesuits, by order of the emperor Kang Hi, in 1714 and 1715 ; but, as they professed to determine the longitude of places by triangles, and as, with their means, the triangulation of all China in so short a time as they accomplished it, could not be very perfect, I have not felt bound to copy their longitudes minutely, though I have made no very considerable change. I have assumed that the position of Santa is correctly given on modern maps, and have adapted the position of other places to its longitude.

The Meikong river, you are aware, is made by most authors to have a course of many hundred miles in Thibet, before it enters China, and as dividing, about latitude 27°, into two branches, which, after flowing some 200 miles through a very mountainous country, unite again a little below latitude 25°. The same distant northwestern source is also ascribed to the Salwen, the Irrawaddy, and the Kyenduen. I am fully persuaded that this story is true of none of them. The Kyenduen, it is now well known, rises in the region about the great Hukong valley. From the explored tributaries of the Brahmaputra to those of the Yang-tze-kiang, is not more than 150 miles,—far too narrow for the valleys of three immense rivers. Doubtless, those tributaries, fully explored, would be found to drain the whole interspace, and the Irrawaddy, the Salwen, and the Meikong have their source in the mountains which bound Thibet on the south. According to Lieut. McLeod's description, too, the Meikong at Kiang Hung, is not

much larger than the Connecticut at Dartmouth College. It cannot, therefore, require a previous course of more than about 350 miles, which I have given it. The streams which enter the Meikong at and below Kiang Hung, are taken, with a slight change in their direction, from Lieut. McLeod's map.

The subject of boundaries is a difficult one. In Europe and the civilized parts of America, the boundaries of different governments are fixed with all the accuracy of scientific surveying. We insensibly form a habit of requiring the same definiteness of boundary in all parts of the world. Geographers usually comply with this demand in constructing maps, and thereby deceive their readers about as often as they instruct them. I have laid down the boundary of China according to the Jesuits' maps, already mentioned. It appears, however, from Lieut. McLeod's statements, that Kiang Hung and its vicinity is not, in the fullest sense, a part of China, but a distinct state, existing at the mercy and almost wholly under the control of China, and yet not wholly free from Burmese dictation. At Kiang Tung, Burmese influence decidedly predominates, and tribute is paid to the court of Ava; though Siam claims the country, as a part of Laos, and the Salween is commonly regarded as the eastern boundary of Burmah. Laos has commonly been called a kingdom, but with very doubtful propriety. It is filled with little Chan, Shan, or Shyan states, each under its own chief, who makes the best bargain he can with some neighboring monarch, to whom he pays tribute, and by whom his authority is supported. Formerly, the whole, or a greater part of them, seem to have been in some degree of subjection to one high chief, who was dependent on the empire of Annam, or Cochin China; but a few years since, the Siamese made him a prisoner and carried him to Bangkok; since which the various petty states, having no common head, have nearly all fallen under the control of Siam. These Shan states, instead of being confined to what is called the Laos country,

are scattered far to the northwest, even beyond the Irrawaddy, and, probably, many of them exist in Yunnan; every where having governments of their own, but tributary to some of the greater powers around them.

In the British possessions, definite boundaries are expected of course; but, to a great extent, that expectation must be disappointed. India consists of numerous states and provinces, subject in various degrees to British influence. In some, the government is, in fact and in form, thoroughly British. In others, the form of the native government is preserved, but its officers are wholly under the direction of British authorities. In others, only the foreign relations are given up to British direction, while the internal administration is still retained by the native princes. In short, India stands in all possible degrees of subjection, from the greatest to the least, to British rule; so that no definite line can be drawn between what is British and what is not. There is another difficulty. Assam is clearly British; but its boundaries have been ascertained only at a few points, and, in general, are only supposed to run along the yet unexplored summits of certain hills, and the like; and so of several other provinces. In this state of the case, I have given the boundary as laid down on the best British maps. The boundary of Tenasserim is tolerably definite and well known.

Having fixed the limits of the several countries to the east and west, what remains in the middle must, of course, be considered as the Burman Empire. To represent it truly by coloring, however, some color, say yellow, should be laid on bright and strong around Ava, and along the valley of the Irrawaddy below, and for some distance above; and that color should fade away as you recede from the centre, till it wholly disappears, or till it mingles with the color of the next great empire, as with the red of China, forming an orange tint over the states that pay tribute both to Burmah and to China. Such a system of coloring would be very difficult,

—perhaps impracticable,—to devise and execute ; but if successfully carried out, would be a valuable improvement.

The arrangement of colors, on a map for evening use, is a matter of some difficulty ; as there are but few colors which show well by lamp light. In arranging them for this map, the most important object was, to use no red near any of the missionary stations, lest it should diminish their prominence. Next, it was desirable to give the same color to all the British possessions. All else was a mere matter of taste or convenience.

For public use in the evening, the map may be mounted in the usual way, or tacked at the edges to a light rectangular frame, and suspended against the wall in the rear of the speaker ; the lamps being placed so as to throw a strong light on its surface, yet not directly between it and the eyes of the audience. A black rod, long enough to touch any part of the map

conveniently, completes the apparatus. Information concerning the races of men who inhabit these countries, and the missionary operations among them, may be found in various works on geography and missions, and especially in your Magazine and the Annual Reports of your Board. Having these distinctly in mind, and the map suspended in sight of the audience, any man's common sense will teach him how to make a profitable use of them. Particular directions, however, if needed, may be found in a tract on the Use of Maps at the Monthly Concert, published by the American Board of Commissioners for Foreign Missions ; also, in the Key to the Map of Western Asia, and the Companion to the Missionary Map of the World. Hoping that these contributions to the cause of missions may not be fruitless, I remain,

Very truly yours,

THE AUTHOR.

## Other Societies.

### South Africa.

(Continued.)

#### LONDON MISSIONARY SOCIETY.

This Society commenced missionary labor in South Africa in 1799. The progress of the work is a delightful exhibition of the efficacy of the gospel, and a powerful argument in favor of missions.

*Cape Town* : John Philip, D.D., *Superint.* of the Society's missions in South Africa, M. Vogelgezang, H. Calderwood. Mr. Calderwood has been occupying the place of Dr. Philip during his absence on visits to the several stations—communicants, colored, 85—scholars, colored, 475.

The Rev. Dr. Philip left Cape Town for the interior, proposing to visit the stations within the colony and Caffreland ; and, if practicable, to extend his journey to the stations north of the Orange River.

Mr. Vogelgezang continues actively employed among the colored classes in Cape Town. His congregation numbers 400.

Many of these are distinguished for intelligence and piety, and promise to become efficient fellow-helpers in the work of the gospel. He has succeeded in forming an Auxiliary Missionary Society among his people.

*Paarl* : 85 miles N.E. of Cape Town—1819—George Barker—contributions to the Parent Society, 60*l*.

The attendance on the preaching of the gospel has greatly increased, so that the place of worship is now quite inadequate to the accommodation required. On the Sabbath morning, more than one hundred persons are compelled, for want of room in the chapel, to remain outside. The erection of another place of worship, sufficiently ample, is obviously demanded ; and would immediately be carried into effect, could funds be obtained to meet the expense. The congregation has raised more than 50*l*.

The out-posts of the station are every year growing in importance, and exhibiting augmented claims on the time and attention of the missionary. The congregations amount to about 800 persons, whose

awakened minds and earnest desire for religious instruction, demand the unceasing exercise of both his mental and bodily energies. Mr. Barker preaches six or seven times a week, and still finds that there is room for augmented exertion.

*Tulbagh* : 75 miles N.E. of Cape Town—Arie Vos—communicants, 20—scholars, 180.

Amid the infirmities of advanced age, our devoted br. Vos continues to minister the word of life to an affectionate and exemplary flock. Two individuals have been added to the church. The work of education among the young proceeds in an encouraging manner.

*Klaas Vooks River* : in the district of Zwillingendam—1837—Cornelius Kramer.

The ministrations of Mr. Kramer, both among the native and European population, have been continued under circumstances of much mercy to himself, and of encouragement in relation to the people of his charge. The increasing infirmities of age have obliged him to contract his labors within a narrower sphere than formerly ; but, to the extent of his ability, he ceases not to hold forth the word of life.

*Caledon* : 120 miles E. of Cape Town—1811 ; renewed 1827—Henry Helm : Dan. J. Helm, *As.*—communicants, 123—schools, 2 ; scholars, 325—contributions to the Parent Society, 115.

The preaching of the gospel has been diligently and largely attended ; and not only by our people, but by strangers. A concern for their salvation was manifested by a number of our people, and fifteen were converted and baptized. Again, in the beginning of September, two young men were awakened to a sense of their guilt and danger ; and several others began to ask what they must do to be saved. This continued till about the middle of October ; when, through the grace of God, an extensive revival took place. It appears to me an answer to our prayers for the outpouring of the Holy Spirit, which we have often fervently implored.

The seasonable visit of Dr. Philip, Mr. Bruce, Mr. Williams of Hankey, and Mr. Calderwood, who stayed with us several days, was, also, very probably, made instrumental in bringing it to pass. Previous to this revival, our church members were not destitute of spiritual life, and their moral conduct was good ; but in the present season of refreshing they are, blessed be God ! all life and activity.

This station presents a most gratifying spectacle. In 1828, few of the people had any covering, except the filthy sheep-skin kaross : their huts were most wretched : they were given to drunkenness and its kindred vices ; and the ground lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighboring Boors. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children are decently clothed. Instead of a few wretched huts, we have now a rising and regular village ; and the valley is now laid out in gardens. Last year, the walls of forty houses were raised beam-high, and fifteen of them have been covered in and are now inhabited.

In 1839, the Institution was favored with a remarkable awakening : at first small ; but it continued, till men, women, and children became anxious about their salvation. Between 80 and 90 have been added to the church ; and a great moral reformation has taken place upon all the people of the Institution. The members of the church walk worthily of their profession ; their general character is marked by humility ; their views are simple and scriptural ; there is much spirituality of mind among them ; they are strongly inclined to converse about the things of God ; while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

*Pacaltsdorp* : 245 miles E. of Cape Town—1814—Wm. Anderson—communicants, 75—schools, 2 ; day scholars, 235—contributions to the Parent Society, promised, 109.

I have baptized this year eight men, five women, and fourteen children ; and persons now come to me daily to converse about the things of eternity and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labors of his poor aged servant.

Some gentlemen, who saw Pacaltsdorp for the first time two Sabbaths ago, expressed their astonishment at the decent and respectable appearance of the congregation. I did not see one in the whole audience who was not decently dressed : the marks of a semi-barbarous state are no longer to be seen in the place of worship. Last Sabbath morning I preached, and I never recollect having a more attentive audience. I met, perhaps, nearly 200 people at the morning prayer meeting, held at sunrise.

**Dysalsdorp** formerly called *Dysal's Kraal*, 45 miles N. of Pacaltsdorp—1838—John Melvill—communicants, 30—schools, 4: scholars, 111—Contributions to the Parent Society, 85*l*.

The Lord has vouchsafed his blessing during the past year in such a measure as to cheer our hearts and strengthen our hands in prosecuting his holy work. The whole number of persons who receive spiritual instruction is at least 650 ; but as they reside dispersedly among the farmers, and some at a distance of thirty miles from the station, only about a third of its number attend the preaching of the gospel on the Sabbath. The conduct of those united in church fellowship gives me great pleasure and satisfaction: some of them are truly zealous and useful.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The different points from which the people collect for public worship may embrace a circuit of 200 miles ; and many are two or three days upon the road. The congregation averages from 200 to 300 ; and not fewer than from 700 to 800 are brought under the direct influence of the gospel.

Many of the people arrive on Saturday night : we had upwards of 250 at worship last Saturday evening. During the school exercises, I counted 120 out of doors conning over their lessons, and 70 young people in the infant school, who could not get into the place of worship.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a bible class of 29 ; that there is another class of upwards of 20 reading tracts ; and that many of them are reading in the small lesson-books.

**Hankey** : near Chamtoos River—1825—Edward Williams, W. Philip, E. Solomon : W. Kelly, *As.* ; James Clark, *Artisan*.—The usual report has not been received.—Contributions promised to the Parent Society, 150*l*.

On my arrival, Mrs. Solomon was so ill, that her recovery was doubtful. The people seemed to feel as if Mrs. Solomon had been a near relation ; and their frequent meetings for prayer on her account afforded a favorable estimate of their piety. The Directors are not ignorant of the diffi-

culties we have had with this station. Two missionary brethren were both obliged to leave it. The place is nothing without water to irrigate the ground ; and after the people had been at immense labor and expense, their aqueduct and troughs, forming part of a watercourse five miles in length, were completely washed away. The work was a second time destroyed in a similar manner ; and their spiritual concerns were not in a better condition than their temporal affairs. Ground was obtained from government, on the other side of the river ; and, by very great labor, much of the bush has been removed, and the water has been led over it.

**Bethelsdorp** : 450 miles E. of Cape Town—1802—James Kitchingman—communicants, 150—schools, 2: scholars, 115—contributions to the Parent Society nearly 70*l*.

The public religious services are all well attended ; and a spirit of Christian love appears to pervade the people. By the blessing of God on the labors of Mr. Kitchingman, twenty members have been added to the church.

While reflecting on what had passed during the evening, a deputation was introduced to me. After a short address, they concluded by stating, that they had been deputed to request me to continue over Sabbath among them that we might join in commemorating the death of Christ together, from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

At the conclusion of the missionary meeting, a poor widow came forward, and requested her name to be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that it was more than she could afford, she replied, Nothing that she was able to give could bear any comparison with the value of the gospel.

**Port Elizabeth** : Out-station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*—communicants, 162—scholars 211—contributions promised to the Parent Society, 70*l*. The Fingoos have contributed more than 9*l*.

Mr. Robson has been graciously assisted and abundantly blessed in his labors during the past year. The stated services have been maintained without interruption. Mr. Passmore continues to devote his earnest attention to the Fingoo population. A new place of worship, intended for their accommodation, was opened in September last ; since which time the congregation has

greatly increased. A few among them afford evidence of change of heart, and others are earnestly inquiring after the truth.

*Uitenhage*: Out-station to Bethelsdorp, 20 miles N. W. of Port Elizabeth—J. G. Messer, Wm. Elliott. Mrs. Messer departed this life on the 30th of April—communicants, 298.

When a Fingoo professes the Christian religion, he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoo character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are thus left without the salutary influence of a Christian leaven among them.

Some months ago I went a journey of about 160 miles up the Elephants' river, in the district of George, to see my two daughters. I availed myself of the opportunity to preach the word of God; and am happy to say that the colored people showed themselves very willing to listen. On the Sabbath I had above 100 hearers: some of them appeared anxious to pay attention, and the tear of joy or of sorrow trickled down their sable cheeks.

*Theopolis*: 550 miles E. of Cape Town: Christopher Sass, R. B. Taylor: Thomas Edwards, Thomas Merrington, *As.*—communicants, 52—schools, 3: scholars, 143.

Although there has not been such a general revival among us as at other stations, we are not without a measure of the same encouragement. By this we are cheered, and led to look for a brighter day. We have received an addition of eleven members to our church, with all of whom there is much reason to be satisfied. One of these is a Hottentot, two are Basutoos, one a Mantatee, and the rest are Fingoes. We rejoice greatly at witnessing the power of the gospel on the hearts of those lately benighted heathen. By a consistent walk—by a meek and lowly deportment—by constant attendance on the means of grace and instruction, they adorn their profession. Brought to abhor their heathenish and immoral customs, they pity their fellow-countrymen and desire that they may become partakers of the same grace which has been conferred on themselves.

*Grahamstown*: in Albany district—John Locke: N. Smith, *As.*—communicants, 110—schools, 105.

*Graaf Reinet*: A. Van Lingen—congregation, 300 to 400—communicants, 85.

The blessing of God has been abundantly vouchsafed on the labors of the venerable missionary at this station; and his people have evinced their increasing piety and love to the Savior. In September, a meeting of the Auxiliary was held; and the subscriptions for the first three months were found to amount to eighty-eight rix dollars.

The various stated services, as formerly reported, have been all sustained; and the kingdom of our Lord is extending through the district.

*Kat River*—1829—James Read, James Read, jun.—communicants, 700—scholars at 17 schools, according to the report last received, 1012—contributions to the Parent Society, 150*l*.

There has not been so much religious excitement as was visible the year before, but the work of the Lord has been gradually extending. The seed of the word, sown by the native teachers and others, has been watered with the Holy Ghost: the blade has appeared, the ear, and the full corn in the ear. During the year, upward of 200 souls have been added to the church, including Hottentots' Gona Hottentots, Caffrees, Fingoes, Mantatees, Tambookies, Bushmen, and liberated apprentices. Some of our converted Fingoes are going to Tambookie-land, to make known the Savior. Singella, the native teacher, has been out among the Amapondas, going from kraal to kraal, and preaching Jesus. The barbarous people received him with kindness, and heard him gladly.

We have not been able, as yet, to send the gospel to the newly-proposed station called Hackney. The three Chiefs have been here repeatedly, and are most earnest for a missionary. Neither have we been able to meet the urgent appeals of the Amapondas, who are come to reside close to the Bushman stations.

About sun-rise, January 2, the people assembled for prayer. On the slope on which Philipton stands I counted thirteen waggons, and the ground was covered with groups. At the close of the morning service, fourteen people were baptized and admitted to the church. After a short interval, we celebrated the Lord's supper. Of nearly 700 members, there were about 500 present. There we beheld Hottentots, Bechuanas, Fingoes, Caffres, Bushmen, commemorating the love of the Father in giving his Son to die for a perishing world. On the following day was held the anniversary of the Auxiliary Missionary Society. The attendance was good: a great seriousness rested upon the minds of the

people. One poor Fingoo said, "Money is wanted, and it must be forthcoming; and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the gospel among you." "The gospel," said another, "is my wealth, my honor, my health, my life, my all, and we must hold it fast."

At this station there are several hundred Fingoes, a tribe formerly in a state of slavery to the Caffrees, by whom they were called dogs, and treated with contempt and cruelty.

In 1838 I saw them for the first time; and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the Hottentots; but many of them have since been converted, have clothed themselves after the European manner, and are members of the church.

*Cradock*—1839—John Monro—communicants, 19—scholars, 120.

At the commencement of 1841, several of the people began to inquire anxiously respecting the way of salvation: this being pointed out to them, they felt encouraged to walk in it; and, with only one exception, they have continued their course without wavering. Some of them have made good progress in the knowledge of divine truth. Meetings for prayer, reading the scriptures, and spiritual conversation, are regularly held.

Divine grace makes no distinction in color. Two persons, formerly in bondage to white men, are now about to receive the right hand of Christian fellowship; and at the same time a free-born Briton will be

numbered among the professed followers of the Lamb.

*Long Kloof*—1840—T. S. Hood, *As.*—contributions to the Parent Society, 74*l.* 7*s.*

Mr. Hood enjoys the countenance and coöperation of several influential persons in the neighborhood, to whom, under the divine blessing, he is considerably indebted for the success which has hitherto attended his exertions. He devotes a portion of his time to itinerant labors; and finds that this form of exertion is likely to be productive of the happiest effects.

It is a pleasing fact connected with our public services, that many of the farmers and their families are in the habit of mixing with the colored people. If we succeed in erecting the chapel now in contemplation, many more, at present excluded for want of accommodation, will be induced to attend.

*Colesberg*—1840—Theophilus Atkinson.

Mr. Atkinson has succeeded in establishing several schools, and has found them of great utility in subservience to the preaching of the gospel.

Many of the Bechuanas have recently removed to the north of the Orange River, in consequence of not being allowed to graze their cattle in the vicinity of the village. This has considerably lessened my Bechuana congregation; and has deprived me of six more of the candidates for church-fellowship, making ten altogether who have removed to other parts of the country. But there is an increased attendance on the preaching of the gospel among the other classes of my people.—*Miss. Reg. of Ch. Miss. Soc. (Eng.)*

## American Baptist Board of Foreign Missions.

### Recent Intelligence.

TONAWANDAS, &c., N. Y.—A good degree of religious interest has existed the past year at Tonawanda. Nine adult Indians have been baptized since October, and others, including two of the family of the superintendent, have professed faith in Christ. Meetings have been well attended and good attention given to the preaching of the word. The school averaged till spring its usual number of forty pupils; the Tuscarora children, about twelve in number, were then withdrawn on account of the state of the funds. The church at Tuscarora, under the care of the native preacher, James Cusick, has been blessed

with a revival, and sixteen have been baptized and five restored, making the whole number forty-six.

The settlements are now agitated with the subject of removal, which is expected to take place immediately. A part of the Indians will go to the Cattaraugus and Alleghany reservations in N. York, others to the neighborhood of the river Thames, in Upper Canada, and others still, it is said, including Senecas, Oneidas, and others of the Six Nations, from 600 to 800, will remove westward of the Mississippi, to the lands on Neosho river, north of the Cherokees, and about eighty miles S.W. of Shawano.



**OTTAWAS IN MICHIGAN.**—This station, under the care of Rev. Mr. Slater, continues in a prosperous state, and especially within a few weeks has exhibited an interesting state of religious inquiry. Three Indians were baptized at Richland on the 9th ult., and two others are waiting for the rite. Some eight or ten, including several young men, have expressed unwonted solicitude for their own conversion.

**SHAWANOE MISSION.**—Among the Delawares, who belong to this mission, the prospects of the church have been gradually improving since the opening of spring. Two young men were baptized on profession of faith in Christ early in May, and two others were about to apply to the church for examination. The school at Shawanoe, which had been partially disbanded, has been revived; and there was a gratifying degree of seriousness pervading it in May. One of the scholars professed to have obtained an interest in Christ, and another appeared to be inquiring after the way of life.

**CHEROKEES.**—The schools under the care of Mr. Frye and Miss Hibbard, are highly prosperous. The latter has charge of the female seminary, which contained thirty pupils in May, with the prospect of a speedy enlargement. A new brick school-house was to be completed in the course of the summer, and arrangements made for the accommodation of an increased number of boarders. Both schools enjoy the advantages of stated religious meetings on the Sabbath and during the week; and are also organized into a Sabbath school.

"The school taught by Miss Hibbard," says Mr. Jones, "is likely to assume a much higher grade than we anticipated at so early a stage of its operations. The young ladies who attend, are, many of them, from the first families in the nation, and will, probably, be the framers of the characters of the leading men of the next generation." The school in charge of Miss Morse, is at Delaware, about thirty-miles distant, in a population exclusively Indian, and is also "doing well."

**CREEKS.**—The Creeks on the south side of the Arkansas were visited a second time by Rev. E. Tucker, formerly a U. S. school-teacher in connexion with this Board, about the first of June; and such as were approved were organized into a church of 117 members, of whom Mr. T. had baptized on this and a previous occasion, ninety-five. About two-thirds of the church were "native Creeks." Mr. Tucker also baptized James Perryman,

formerly an interpreter and licensed preacher in the Methodist connexion, and of "good report;" and, subsequently, by request of the church, ordained him to the work of the ministry. From sixty to seventy, it was stated, were awaiting Mr. Perryman's return, in order to be baptized. At the close of these interesting services, the ordinance of the Supper was administered to about 200 communicants, principally Creeks. Of the sixty-three last baptized, twenty-nine were males. "Mr. Perryman and the church are pledged to be under the direction of the Board's missionaries, and to pay at least one dollar a year per member for their support, that the Board may send some. The Creeks in particular say that they have confidence in the negro and Creek exhorters, and believe they will do the best they can, but they are very desirous that a white missionary may come and reside among them. \* \* \* I have but little doubt, that after two years the churches would be able to support two missionaries without any help from the Board."

**TUSCARORAS.**—This remnant of a tribe, one of the confederated Six Nations, located in western New York, near the Falls of Niagara, though greatly diminished by emigration to the Grand River, Canada, are still enjoying tokens of the divine favor. Elder James Cusick, an Indian brother, who has been for several years eminently useful among them, in his quarterly report to the New York Baptist State Convention, after having mentioned the restoration of five backsliders to the fellowship of the church, and the hopeful conversion and baptism of sixteen others, thus notices one of the subjects, a boy of *eight years old*,—"He began to preach to his mother, and sisters, and brothers. He says to his mother, 'O my mother! my mother! why, you often come to meetings, and you have no embraced the gospel. I will not keep silence, I must urge upon you to repent and believe on the Lord Jesus Christ!' "This same boy," adds br. Cusick, "when he goes to meeting, while in the way, if he finds boys, he talk to them about religion; by this boy one of my arm is staid up until the Lord prevail over them."

**GERMANY.**—Of the churches in Hamburg and vicinity interesting statements will be found at pp. 209-11 of this number. At Berlin the number of baptisms had amounted to seventy prior to June 1, and others were waiting for baptism who had been approved by the church. Present number of members, fifty-four. Further particulars will appear in our next number.

**GREECE.**—The school at Corfu continues in successful operation. In the Sabbath school connected with it, Mrs. Dickson is assisted by several Baptist brethren belonging to the British regiment stationed at Corfu, one of whom has a class of twenty promising boys under his care. The few who have become interested at Potamo, remain as heretofore.

Mr. and Mrs. Buel are still at Malta; as the present excitable state of public feeling on political subjects, in Greece Proper, renders their removal thither, in the opinion both of Apostolos and Mr. Buel, unadvisable for the present. The occasion of this, is the protracted refusal of King Otho to grant the people a constitution, and, probably, will not be of long continuance.

The spirit of Apostolos's letter is of the same gratifying character which he has long exhibited. Mr. B. speaks also in the most commendatory terms of the humility and consistency of John, one of those lately baptized. The other illustrates, in some degree, the indispensableness of a missionary's presence to instruct and watch over such as have been but recently recovered from their evil ways. All concur in one united cry for *speedy help*.

The health of Mr. Love has been, on the whole, improved since his arrival in this country, and he expects to be able to return to Greece in the course of the autumn, in company with the newly appointed missionaries. For a few weeks past he has been residing at Saratoga Springs. There has been recently a recurrence of his disease, but the attack was comparatively light, and unattended with its more aggravated symptoms.

**MAULMAIN.**—Our latest intelligence from Burmah is April 10, by the overland mail, in the unusually short space of *twelve weeks*. The missionaries at Maulmain were in usual health, except that Mr. Judson had had a slight attack of his old complaint. Five soldiers of H. M. 84th Regiment, stationed at Maulmain, were baptized by Mr. Stevens April 9. Also in the month of March nine Karens at Don Yan. "At the commencement of the year, several weeks had been spent in supplication to God by the church for the influences of his Holy Spirit, and now there seems to be a sign that He is graciously drawing near."

**MERGUI.**—Mr. and Mrs. Brayton left this station early in the year, on account of the long continued sickness of Mrs. B., and were at Calcutta May 3, on their way to this country. Mr. Ingalls had lately been to Kabin, and was expecting to visit Ulah in March or

April, the village located by Mr. B. The cholera had made fearful ravages, and many of the native Christians had died. In Tavoy, three hundred of the natives had died of cholera in Nov. and Dec., within three weeks after its first appearance.

**ASSAM.**—Our last intelligence from Jaipur is of March 31. The station was then in comparative tranquillity, and the operations of the mission proceeding as usual. The 1st form of John's Gospel was in type, and an edition of 5000 of the Catechism and 5000 of the True Refuge in press. The missionaries there and at the other stations, were in their usual health; and prosecuting their labors "with encouragement."

The Jaipur station had been, for a few months previous to the above, in great exposure from some disturbances among the Nágas and Singphos. That among the Nágas was soon quelled. The Singphos made their first attack on the 31st of December, assailing the government mail a short distance from Jaipur, and wounding several men. On the 10th of January, intelligence was received that Ningru had been surprised and attacked the morning previous by four hundred Singphos, and several of the sipahis and their officers killed and wounded. The enemy had been driven back by the officer in command of the fort there, but had stockaded themselves at a short distance, and an attack upon Jaipur was apprehended before morning. A day or two afterwards, another body of Singphos attacked the village of Bisa. The troops, between twenty and thirty, defended the place for three days, when they surrendered, giving up their arms, &c., on condition that their lives should be spared. "But after getting them into their power, the Singphos butchered every man, and a reinforcement arriving there the next morning, found the poor fellows weltering in their gore." The village of Kuju was next attacked. At the same time a party were reported to be on the opposite side of the river, near Jaipur.

"On hearing of the attack upon Ningru," says Mr. Cutter, "I buried most of our type, and the small parts of our presses, &c., in the compound. A watch was placed there and around the warehouse and office every night, and every precaution taken to secure the mission property. I also endeavored to procure boats that I might send down a supply of paper to Sibsagor for safety." "I am now happy to say, the force which has been sent out against the Singphos, have been successful in scattering them, and of taking a number of prisoners, some of whom were princ-

pal leaders in the insurrection. The political agent, Capt. Vetch, informs me we shall, probably, not suffer further inconvenience from these disturbances, and I trust we shall not."

#### CONDITION AND PROSPECTS OF THE TREASURY.

There never has been a period when the Board had greater reason to watch with solicitude the receipts into the treasury than the present. The pledges given to the missionaries for the current year much exceed those of any past year. This has been done on two grounds. There was a demand which it seemed impossible to refuse. Besides this, the increased missionary spirit in the churches has given the Board reason to expect an increase in the funds. This revival of interest has been considered an *earnest* of greater liberality. It is with deep anxiety, however, that the Board perceive no material increase in the funds, compared with the corresponding months of last year. Permit us respectfully to request each pastor to compare the contributions of the church to which he ministers this year, with those of the preceding years. Has there been an increase? Few pastors but that feel and acknowledge that all is not contributed that should be. Is the proper effort made to remedy the evil? Let each one ask himself this question: If all are doing as I am, will there be a fuller treasury? If no other pastor does more than I do, will the means be supplied for giving the bread of life to the heathen? Brethren, this is a serious question.

When a pastor discovers that his church contributes less, according to its ability, than other churches, he should ask, Is the fault mine or that of the church? Have I tried all authorised means to call forth their offerings?

#### Donations.

FROM JUNE 1 TO JULY 1, 1843.

#### Maine.

South Berwick. Bap. ch. and soc., per Rev. John Richardson,	15,60
Thomaston, do. do. do., mon. con., per Rev. L. B. Allen,	15,00

Newport and Stetson, Bap. ch., per David Steward,	2,00
Warren, col. after an address by Mr. Kincaid, (also two gold rings,)	42,59
	74,99

#### New Hampshire.

New Hampshire Baptist State Convention, John A. Gault tr.,	62,80
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#### Vermont.

Vermont Baptist State Conven- tion, Rev. Willard Kimball tr.,	75,00
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#### Massachusetts.

Boston, Helon Malcom Lincoln, contents of her saving box, for Burman Mission,	85
do., Charles St. Bap. ch., "a poor woman," per Rev.	5,00
S. Peck,	5,00
do., do. do. do. do., Miss W. D., per Rev. Dr.	2,50
Sharp,	7,50
do., Harvard St. Bap. ch. and soc., mon. con., per Perez Gill,	7,51
do., do. do. do. do. Infant Sab. school, for Burman school, per Miss L. M. Ball,	2,50
	10,01
do., Bowdoin Square Bap. ch. and soc., per Wm. Blake,	39,70
do., Federal St. Bap. Sab. Sch. Miss Soc., Geo. A. Barnes tr., for support of W. D. Ticknor, a heathen boy under the di- rection of Rev. E. A. Stevens,	50,00
do., Baldwin Place Bap. ch., mon. con. for June, per Rev. Baron Stow.	28,00
do., 1st Baptist Young Men's Miss. Soc., Wm. R. Bradford tr., per Henry E. Turner, to- wards the support of Rev. Francis Mason, of Tavoy,	400,00
Woburn, Baptist ch., mon. con.,	33,21
do., Bap. For. Miss. Soc. 21,00 per Rev. S. B. Randall,	54,21
Westboro', Bap. ch., Wm. Chee- ver tr., per Lyman Belknap,	16,00
Newton, students in Theol. Inst., mon. con. for April,	4,37
do., do. do. do., mon. con. for May,	3,15
per O. W. Briggs,	7,52
East Long Meadow, Bap. ch., per L. F. Batchelder,	5,00
Amherst, Bap. ch., for Burman Mission, per Miss Julia Nel- son,	3,00
do., Bap. Sab. school class, six months' contributions,	2,00
per Thomas E. Sawin,	5,00
Cambridgeport, 1st Bap. ch. and soc., (\$30 of which was con- tributed by Mrs. Elizabeth Cobb.) per Geo. Cummings,	553,00
Westminster, Abel Wood	4,00
Swansey, Rev. Abial Fisher and family	10,00
Winchendon, Bap. ch. and soc., per Rev. Andrew Dana,	13,10

Charlestown, 1st Bap. ch. and  
soc., for support of Miss Wal-  
do of the Greek Mission, per  
C. H. Arnold, 178,00  
New Bedford, John Coggeshall,  
per John B. Jones, 10,00  
Canton, Bap. ch., mon. con., 6,25  
do. Fem. Mite Soc., per  
Mrs. Abby Crane, 17,50  
per Friend Crane, 23,75  
Rev. A. H. Burlingame, per Rev.  
Mr. Caldicott, 5,00  
Worcester, Isaac Davis 10,00  
do., Rev. S. B. Swaim, 10,00  
per Rev. Mr. Kincaid, 20,00  
—1440,64

*Rhode Island.*

Fruit Hill, Mrs. Chas. E. Swan,  
per S. Belden, 2,00  
Rhode Island Baptist State Con-  
vention, V. J. Bates tr.,  
Providence, 1st Bap. ch., mon.  
con. for June, 43,53  
Newport, 2d Bap. ch., for  
support of a native Bur-  
man preacher, per Ben-  
jamin Marsh, Jr., 50,00  
— 93,53  
— 95,53

*Connecticut.*

New Canaan, a friend, per Wm.  
Colgate, 1,00

*New York.*

North East, Miss Ann Roe, per  
Rev. Dr. Welch, 100,00  
Balston Spa, Bap. ch., per Rev.  
Mr. Kincaid, 5,50  
Greenport, do. do., per Rev. Dr.  
Cone, 5,50  
Pastor of a country church, a  
patent silver watch, per Rev.  
Dr. Cone.  
Montgomery, Orange Co., John  
Martin 100,00  
New York city, Tabernacle  
Bap. Fem. For. Miss.  
Soc., to be appropri-  
ated as follows:  
For the support of  
Avung, 33,77  
" general fund, 21,23  
— 55,00  
do., do. do. do., mon.  
con., 100,00  
do., Wm. Colgate & Co.,  
for the support of Rev.  
E. Kincaid, 400 00  
per William Colgate, 655,00  
— 766,00

*New Jersey.*

East New Jersey Bap. Associ-  
ation, Rev. Wm. Leach sec.,  
per William Colgate, 10,00

*Pennsylvania.*

A friend to missions, a gold pen-  
cil, sold per Rev. B. R. Lox-  
ley, 2,00

*Maryland.*

"An unworthy servant" 50,00  
A lady, for the Mountain  
Chief's people, 5,00  
— 55,00

*District of Columbia.*

Alexandria, Juv. Fem. Cherokee  
Miss. Soc., part of annual  
sub., for Cherokee Mission, 15,00

*Virginia.*

Richmond, ladies of 2d Bap. ch.,  
for support of a native Karen  
preacher, per Mrs. S. M. Ma-  
goon, 50,00  
do., as follows:  
M. S. Bickford 5,00  
A Baptist minister 10,00  
do. do. 10,00  
A contribution at a  
poor man's break-  
fast table 2,51  
G. Gardner ,50  
D. More ,50  
Also a gold ring. — 28,51  
78,51

Bethel, Bap. ch., Clarke Co.,  
as follows:  
James Sowers 5,00  
W. C. Kerfoot 10,00  
G. L. Kerfoot 5,00  
W. B. Harris 10,00  
D. Garrison 1,00  
J. Rust 1,00  
Elya Blackman 2,00  
E. Kendrick 1,00  
William Helm 1,00  
M. Copenhagen 1,00  
W. A. Carter ,50  
Rev. B. Grimsley 1,50  
Thos. F. Grimsley ,50  
Also a watch. — 39,50

Good Hope, Mary Booten 5,00  
Berryville, W. C. Alexander 5,00  
Winchester, Rev. Timo. Ropes 1,00  
Upperville, 2d ch., as follows:  
Vincent Moss 100,00  
Cuthbert Powell 2,00  
Mrs. S. Reynolds 5,00  
Mrs. Buswell and daugh-  
ters 5,00  
Miss Agnes Taylor 5,00  
Mrs. Jane Singleton 5,00  
Mrs. J. E. Rust 1,00  
Mrs. D. S. Kerfoot 1,00  
Mrs. D. E. Bayne 5,00  
— 129,00

Fredericksburg, as follows:  
Mrs. Ann Edes 5,00  
Collection Sabbath eve-  
ning, May 28, 6,76  
Mrs. Warren and chil-  
dren 1,09  
B. F. Winfield ,25  
— 13,10

Petersburg, a colored brother  
Virginia Bap. For. Miss. Soc.,  
A. Thomas tr., per A. G.  
Worthen,  
For Burman Mission, 33,00  
" African do., from Af-  
rican ch., Richmond, 65,15  
" do. do., friends, 7,00  
" support of a mission-  
ary to the Mountain  
Chief's people, 180,00  
" general fund, 1499,40  
— 1784,55  
— 2056,16

*South Carolina.*

St. Helena Island, L. Reeve Sams, per Taylor Lawton, & Co.,	16,00
Darlington, Fem. Benev. Soc., Miss Sarah P. Catlett tr.,	25,00
	<u>41,00</u>

*Georgia.*

Sunbury, Fem. Miss. Soc.,	15,00
do., a lady, for German Mission,	8,00
do., for Burman tract, per Oliver Stevens,	1,50
	<u>24,50</u>
Georgia Bap. State Convention, Absalom Jones tr.,	
For Burman Mission,	8,25
" China do.,	5,00
" support of Rev. E. A. Stevens,	204,25
" general fund,	584,22
	<u>801,72</u>
	<u>826,22</u>

*Alabama.*

Alabama Bap. State Convention, per Rev. Jesse Hartwell, C. H. Cleavland	42,62
E. E. Kervin, for general fund,	5,00
do. do., for Burman bible,	2,50
	<u>7,50</u>
A friend to missions	2,00
do. do. do.	5,00
do. do. do.	30,00
R. P. Lide	30,00
Mrs. S. J. Fountain	5,00
James Lide, for general fund,	20,00
do. do., for Burman bible,	10,00
	<u>30,00</u>
L. Skinner	2,00
Miss M. A. Screven	10,00
Mrs. Russ	1,00
Rev. W. Kervin, for general fund,	5,00
do. do., for Burman bible,	5,00
	<u>10,00</u>
Rev. J. M. Scott	1,25
Rev. J. Hartwell, for general fund,	10,00
do. do., for Burman bible,	10,00
	<u>20,00</u>
E. Eli	25
	<u>196,62</u>

*Kentucky.*

Elkton, Fem. Miss. Soc., Miss Margaret Edwards tr., per Rev. Samuel Baker,	18,25
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*Indiana.*

Indiana State For. Miss. Society, James M. Brown tr.,	
For general fund,	10,50
Indianapolis, Fem. Bap. Miss. Soc., Mrs. Laura K. Brown tr., for support of a Karen boy,	30,00
	<u>40,50</u>

*Missouri.*

St. Louis, Bap. ch., per Rev. Ambler Edson,	11,36
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*Legacy.*

Liberty Co., Ga., Samuel S. Law, deceased, per Oliver Stevens,	100,00
Gold rings and beads sold,	7,00
	<u>5895,16</u>

*CLOTHING, &c.*

East Sudbury, Vt., a box containing a stove, pipe, &c., for Rev. D. L. Brayton, from G. W. Clarke,	15,00
Richmond, Va., a box of clothing from 2d Bap. ch., for Mrs. Mason and Mrs. Wade,	75,00
New London, Ct., two boxes of medicine from Dr. Isaac Thompson and lady, for the Burman Mission,	250,00
Philadelphia, Pa., two boxes of books from Am. Sunday School Union, and female school of 1st Bap. ch., per F. A. Packard, for Dr. Judson and Mrs. Wade.	
West Chester, do., a gold eagle, for Mrs. Wade, from Miss Sarah E. Edmunds, per Miss Demerest,	10,00
Brookline, Mass., a box of clothing from friends, per David R. Griggs, for Rev. F. Mason,	25,50
Boston, do., a box of clothing from ladies connected with Bowdoin Square Bap. ch., per Mrs. Sarah Hall, for Mrs. E. L. Abbott,	39,07
do., do., a box of clothing from Bowdoin Square Mission Circle, for Mrs. Day and Mrs. Van Husen,	29,63
Roxbury, do., a package of clothing from ladies of the Bap. ch., for Mrs. L. B. Stilson,	8,00
West Dedham, do., a barrel of clothing from the Dorcas and Juvenile Societies, for an Indian Mission, per Betsey Baker,	15,00
Rowley, do., a barrel of dried fruit from female friends, for Rev. R. F. Buel.	
Medfield, do., sixty-three mahogany pew arms, from I. R. Cushman, to be disposed of for benefit of missions.	
Cambridge, do., a box of dry goods from Mrs. L. Farwell, for Rev. O. T. Cutter,	7,24
Newburyport, do., a box of clothing from the Society for the benefit of African Youth, for Mission at Edina,	50,00
Belfast, Me., a small box of clothing, sent to Mr. Vinton, without advice,	6,00
Utica, N. Y., a box of clothing from —, for Rev. C. Bennett,	12,00
Albany, do., a box of clothing from Miss L. Newton, for Rev. Mr. Wade,	49,63
Parishville, do., a box of clothing from For. Miss. Society, for Mission at Tavoy,	20,70
New York city, three boxes of medicine, &c., from For. Miss. Soc. of 1st Bap. Ch., for Rev. J. H. Vinton,	25,00
Providence, R. I., a package containing three groce of primers from a friend of missions, for mission schools,	13,50
Portsmouth, R. I., a barrel containing pork and butter from Christopher Barker, for Rev. Cyrus Barker,	17,78

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

SEPTEMBER, 1843.

NO. 9.

## American Baptist Board of Foreign Missions.

France.

LETTERS OF MR. WILLARD.

### *Religious liberty in France ; its extent— Decision of the Court of —.*

In the charter of 1830, Art. 5., is a provision, designed, evidently, to secure to every French citizen entire religious freedom. "Each one," it is said, "professes his religion with an equal liberty, and obtains for his worship the same protection." Unhappily, this fundamental article of the Constitution, so honorary to the progress of enlightened sentiment in France, and so consonant with the soundest views of governmental policy in countries where the utmost latitude of religious liberty prevails, has become in practice obsolete and dead. Partly in consequence of the enactment of laws indirectly at issue with the Constitution, and partly from the mal-administration of the laws under the influence of a blind zeal, or, which is more commonly the case, by the instigation of Romish priests, Christians, protestant or dissident, are subjected to a twofold encroachment on their religious rights. They are prohibited, first, from attempting to give religious instruction to others; and, next, are intermeddled with and subjected to "pains and penalties" in worshipping God for themselves, and even for conversing together of things pertaining to God. Such proceedings are an outrage upon the name of religious freedom: it is religious despotism, and suited rather to the meridian of Ava or Peking than of the "centre of civilization."

The laws to which we have alluded, are Articles 291 and 294 of the Penal Code, in regard to associations formed or convened without an authorization from the civil government. Article 291 reads thus: "No asso-

ciation of more than twenty persons,\* whose object shall be to meet every day or on certain fixed days for religious, literary, political, or other purposes, can be formed but with the consent of the government, and upon the conditions which the public authority shall please to impose upon the society." The following is Art. 294: "Every individual, who without the permission of the municipal authority shall have granted or consented to the use of his house or of his apartment, in whole or in part, for the meeting of the members of an association even authorized; or for the exercise of worship; shall be punished in a fine of from sixteen to two hundred francs." It is easy to see how, even in a rigid adherence to the letter of such laws, the rights of religious worship might be grievously trammelled and in effect broken down. There must be had, first of all, "the consent of the government" to the formation of an association, and "on the conditions which the public authority shall please to impose;" and then, "permission of the municipal authority" "for the meeting of the members of an association even authorized." And who is the government, or the municipal authority, of whom leave is to be obtained, and who can impose such conditions as he pleases? The *mayor of the commune*; who is generally a papist, and under the control of the priest. And what disposition will he have to authorize a separate religious association, and what "conditions" will he be likely to impose? especially as there seems to be no penalty for withholding an authorization on insufficient grounds.

The French correspondent of the N. York Observer, G. de F., in a late communication speaking of this subject to the Romish

\* Not including residents of the house where the association meets.

clergy, says,—“ You may remonstrate to the prefect! But the prefects try to please the bishops, and will not be more favorable to us than the mayors. Well! you may complain to the minister of worship! This is easily said; but should the minister of worship, from one political motive or another, fear to offend the catholic clergy, what becomes of us? We are free, only we must obtain authority from mayors, prefects, secretaries of state, who consult the priests, our adversaries, to know what they must do! I repeat, is it not a mockery? Is it not saying to us: ‘ You, protestants, are merely *tolerated*; you have churches in six hundred communes,\* so be it, we consent; but you are forbidden to preach elsewhere, and we shall take great care not to open the door to your attempts at evangelization!’ The result is, that French protestants are *impounded, shut up, imprisoned* in their present limits, and cannot pass them but by consent of the papists.”

Such may be the operation of the laws, even where there is no palpable violation of the letter.

The proceedings of the Court of — detailed below, are illustrative, however, not so much of the inequality of the laws, as of their corrupt administration. It appears that in Dec., 1842, one of the *colporteurs* in connexion with the French Mission visited a village for the purpose of holding a religious meeting, but in consequence of the interference of the civil authorities, refrained from the attempt. In a letter to Mr. Willard, dated Dec. 12, he writes as follows:—

“ I have just experienced the truth of the words which our Savior spoke,—‘ They shall deliver you up to the tribunals and to the synagogues, and you shall be scourged and brought before kings for my sake for a testimony unto them.’ I went, as usual, to — last Friday, but could not hold a meeting because the authorities were opposed to it. A notice had been put up on the church door, forbidding the reception of any one for conducting protestant worship without an authorization. Seeing this prohibition, I held no meeting,—besides, I was afraid of a revolt; nearly 500 persons were disposed to hear me; who said that I might perform the service without fear,—that if the mayor came they would soon wind up his business for him,—that they would throw him into the pool near the house where the meeting was

helden. I have just been cited to appear before the *Juge d’ Instruction* at —, to answer to this affair. Mr. — is also cited to appear. I thank God that —, the three whom I have found most advanced in that village, are not discouraged,—on the contrary, this trouble has confirmed them still more. They have told me that they see, indeed, that, as in the time of our Savior, the servant is not greater than his master, and that with his grace they hope to conquer unto the end.”

The citation was duly attended to, the *Juge d’ Instruction* interrogating Mr. — on every point, in regard to the Society (the Board), its regulations, its agents, its seat, the salary which it gave, &c., “ and he told the whole truth.”

One of the native preachers was also cited before the judge. The following is an extract of a letter from him, dated Jan. 4, 1843.

“ The affair of — is very complicated, the curé having conducted very improperly, and the greater part of what has transpired in the commune being attributed to him. I explained to the *Juge d’ Instruction* the manner in which the thing happened, and told him what the mayor had said to me, and what he had promised me. I saw that he was surprised at my deposition, and especially at that part of it respecting the conduct of the mayor in this business. As far as I can decide, it is not yet certain that we shall have to appear before the tribunal, but our meetings are stopped at —, and the inhabitants are calling loudly for us to come again. They have requested me to draw up a petition, telling me that forty or fifty heads of families would sign it. But so long as the authorities retain their present disposition in regard to the liberty of worship, what can we hope for, more than to satisfy the people by being able to say that we have done all we can? The mischief which the curé thought to do has fallen upon himself,—he has been obliged, against his will, to leave the commune, and another has taken his place. The friends appear well disposed, and promise to stand firm. God is able to direct all for his own glory, and to accomplish his work in spite of the opposition of adversaries. May He help us to live in a prayerful spirit, and give us strength to bear the cross.”

Eventually, however, the affair was brought before the court, and below we have an out-

\* There are about 40,000 communes in France.

line of its manner of conducting the inquisition. The extracts are from a letter to Mr. Willard from the *colporteur* already referred to, and are dated April 27.

"On Friday, 13th inst., the tribunal of — repeated, as far as it was able, the injustice which condemned to death our Master on the same day about eighteen hundred years ago. The following are the most striking facts which my memory can recall.

At 1 o'clock, P. M., the *procureur du roi* read the accusation against Mr. —, of having permitted in his house in December, January, February and March, the exercise of protestant worship, and in contempt of the prohibition of the mayor.

(The mayor of — is interrogated.)

*The President.* Declare the truth concerning what you know of the offence with which Mr. — is charged.

*Mayor.* Since my prohibition of 4th December, I have no certain knowledge that any worship has existed at the said —'s house.

*P.* I have before my eyes your letter of January, saying to the *procureur du roi* that the meetings still continued.

*M.* I heard say indirectly that the protestants still came to —'s; and at the request of the *procureur du roi*, I communicated to him what I knew.

*P.* You have no personal conviction that there has existed any worship at —'s since your prohibition? *M.* No. *P.* Go sit down.

(Three witnesses whom we had summoned are called. The President to the first witness, the *garde champêtre* of the commune.)

*P.* Declare what you know of —'s affair.

*W.* In obedience to an order received from the mayor to enter a complaint as soon as I should discover that worship was holden at —'s, I repaired to his house every time the protestants came, and I observed what passed in the house without being perceived. I always found them, seven or eight in number at most, seated by the fire, conversing upon religion indeed, but finding no possibility of entering a complaint on that account, I withdrew, waiting for a more favorable opportunity.

*P.* And that is all you know? *W.* Yes. *P.* Go sit down.

(Second witness, member of the municipal council.)

*P.* Declare what you know of the affair of —.

*W.* I was present almost every time that the protestants visited —, both before and after the mayor's prohibition of 4th December. I observed that Messrs. — and — after that prohibition did nothing but converse upon the gospel with us, who were at most from six to eight, sitting around the fire.

*P.* Was not the gospel read and commented upon? *W.* Yes.

*P.* How did you know when the protestants came?

*W.* I had requested — to let me know, because I was very desirous of being in their company.

*P.* Were there set days for the meeting?

*W.* No. It was only in passing that they visited us; or, at any rate, there were no fixed days, otherwise I should have had no need of being notified.

(The third witness deposed in nearly the same terms.)

*P.* (To Mr. —.) You are summoned to answer for having infringed the laws by permitting a religious service in your house after you were forbidden to do so.

— Since I have had knowledge of that prohibition, we have confined ourselves to conversing upon religion with a few neighbors, by our fireside.

*P.* Before that prohibition, how many persons came to hear preaching?

— I cannot tell you the number, but I know there were many?

*P.* How does it happen that their number has diminished? — I do not know.

*P.* You left your door, as before, open to the public?

— We have never bolted our door for the purpose of talking of religious things.

*P.* You have nothing more to say? — No. *P.* Go sit down.

*The P. du R.* The court must have remarked that meetings have been holden at —'s, since he himself declares that he does not know the number of persons who were present.

*Coun. for Def.* We are cited to answer for December, January, February and March only,—it is not proved that there were any meetings during that time.

*P. du R.* It is, nevertheless, true, that the exercise of protestant worship has existed, since their worship consists in simply reading the gospel and commenting upon it. Since the pro-



Have had one affectionate letter from her since she left, and we pray for her, that her "faith fail not." She lost her mother in infancy, is not happy with her step-mother, and is peculiarly an object of Christian charity.

"Hannah C. Jenkins" lost both her parents by the cholera, and has been adopted by the good pastor of Mata church, as his daughter; was converted in the school at Mata two years ago, and was accepted by the church a year ago, but is still waiting for baptism.

"Welthea Delano Whitten" belongs to br. Mason's flock at the south, gives pleasing evidence of piety, is respectable as a scholar, and is modest, unassuming, and uncommonly handsome and graceful in her manners.

"R. Eugenia T—" makes good proficiency in her studies, gives good evidence of piety, and expects to be baptized when Mr. Wade next visits the Ya Karens, to whose village she belongs.

"Lucy Ann Herndon" is an interesting, intelligent young member of the church at Mata, and delights to be in school. We trust she is destined for usefulness.

"The Knowles Scholarship" now supports an interesting orphan girl, who was hopefully converted in the little revival at the New Village, and has been since baptized. She is sister to br. Mason's valuable Karen assistant, and we hope she may follow his example of consistent piety and unwearied labors of love.

"Francis Wayland" lost his mother in infancy, and then a good step-mother some years after; and during the last rainy season his father was killed by a tiger. But we trust they are all safe forever, now; and Francis, though still a small boy, gives uncommon evidence of talent, and being nephew to br. Mason's Karen assistant, who is now his guardian, we hope for the future improvement of the child in knowledge, and that he may early give his heart to God. It is desirable that he should be supported in school several years.

"Robert B. Semple," having lost his good pious mother by five hours' illness, of cholera, now lives with Mr. Wade's, assistant, his wife being a beloved sister of the little boy. He is a very pleasant, playful child, and learns his lessons quick. He, too, ought to be continued eight or ten years in school.

"Augustus F. Willard" is the son of

one of the southern Karens, is thirteen or fourteen years old, makes good proficiency in his studies, and is uncommonly amiable in his disposition. He professed a hope in Christ while with us the past rainy season, though it remains to be seen whether his faith will stand the test of being separated from us.

"Alonzo King" is a lad of respectable talents, and being brother to "Robert B. Semple," and living almost constantly under our influence, we hope he may make a useful man.

"Timothy Boutelle" is the son of one of our faithful Karen preachers, who being almost always absent from home, the boy has been neglected, but possesses good talents, and now entertains a hope in Christ.

"Rufus Babcock" is a small and very bright, promising boy. His father belongs to the Mata church.

"Richard Fletcher" is the son of one of the Siamese Karens, who came over to us and was converted some years ago. He is a fine, promising boy, was hopefully converted in the school more than a year ago, and will, we trust, be baptized soon. He has friends still in Siam, and we hope he may yet become a missionary to the Karens of that country.

"William D. Ticknor" is also the son of one of our assistants, and is now fifteen or sixteen years old, having been in school most of the time for several years, and a consistent member of the church for some time. Besides the books he has studied, he writes a beautiful hand, copies maps, which are much admired, and has been very useful to me in teaching the small children. He is a very amiable, pleasant lad, and, we trust, destined for usefulness.

"Seth Grout" is a pious, pleasant young man, who has been under instruction with a view to public usefulness. He is respectable as to talents and acquirements.

"Elisha Tucker" is an uncommonly bright, promising boy, eight or nine years of age, entertained a hope in Christ during the revival in the New Village last year, and gives pleasing evidence of piety. While the money was on the way for his support, he was giving his heart to God. Was not this in answer to prayer?

The young man supported by the first "Portland Scholarship," has been, during the past rainy season, mostly under br. Mason's instruction, has

made respectable proficiency in his studies, and is now in the southern villages, preaching what he has learned to those less instructed. We expect him to return to us at the commencement of next rains, and continue his studies. His talents are of the middling class, but he is amiable and agreeable in his deportment, and the spirit of piety which he has manifested, gives us pleasing hope of his future usefulness.

The second "Portland Scholarship" now supports a young married man of uncommon promise. Besides an amiable temper, pleasant manners, and unusual intelligence, he appears to grow in grace, and says he has dedicated himself and every thing he possesses *entirely* to God, and intends to live only to serve Him and do His will.

Although it is some time since we have received any remittance for the support of "Jonathan D. Price," yet, having learned that it was occasioned by the loss of a letter, which caused delay of intelligence, we have continued to support the fine little boy who bears the name, and feel happy to state that he continues to give evidence of having been converted in the revival beforementioned at the New Village. We trust he will appear at last as a bright gem in the crown of the amiable friend who has formerly given so liberally for his support.

In regard to the selection of the pupils, it is remarked by Mrs. Wade, those are chosen whom the missionaries themselves would wish to patronize. "In consequence, however, of the present unsettled state of the Karens, occasioning the removal of families, and the inroads of sickness and death, the most promising scholars, and some who were expected to remain for years, are often taken away, and it is necessary to supply their places with others. There is much disadvantage in this, yet it frequently happens that where two or three pupils successively bear the same name, all are, by being brought into the school, converted to God."

The following remarks, of the same general import, are also from Mrs. Wade. "If a pupil has been named and some account of him written home, and he is afterwards taken from school, we have usually transferred the name to another pupil. In this way, the money given for one pupil is often expended on three or four, so that the *names* are practically a kind of *scholarship*. This should be understood by the donors; else they will be astonished by the report of the pupils they support being converted three or four times. But, notwithstanding these difficulties, we consider our schools second in importance only to preaching, which seems to be the great means to be used in the conversion of the world. The members of the church send their children to school with the expectation of their not only learning to read, but also of their being converted to God by means of the instruction they will enjoy. For this they pray; and it has been delightful to us to witness the large number of hopeful conversions in these schools."

#### *Health of Mr. and Mrs. Wade—Need of helpers.*

The burden of the Karen boarding-schools at Tavoy, in past years, has rested principally upon Mrs. Wade, the attention of Mrs. Mason and Mrs. Bennett being restricted mostly to the Burman department. The following extracts from her last communication contain an appeal for help, which we have not felt at liberty to withhold, although apparently not designed for publication.

After the date of my last, (Oct. 1841,) I accompanied Mr. Wade, as usual, in his visits among the Karens on the river; but, having suffered much from fever in the jungles, I was unable to accompany him in the fatiguing overland journey to Mata and the Karens of that region. Mr. Wade, on the contrary, having enjoyed better health than usual for some time, concluded to try to travel again alone. He had scarcely reached the first village, however, when he had a slight attack of fever, and this

\* The names of beneficiaries in 1841, reported by Mrs. Wade, were, of girls; E. M. Pryor, Frances A. Anderson, Sarah L. Sommers, Elizabeth Coggeshall, Harriet Wells, Mary Ann Welch, Ann Freeman, Maria T. Jackson, Sarah L. Pattison, Priscilla Williams, Mary Hubbard, Nancy Semple, Maria Staughton, Ann H. Judson, Abby B. Perry, Prudence Farwell, Clara E. Church, Abigail Davis, Mary Ripley, Sarah Boardman, Susan E. Knowles, Harriet N. Andem, Deborah Wade, Abigail Ripley, Lucinda Gill, Mary Ann Leverett,

Knowles Scholarship, L. A. H., and Lydia M. Malcom :—and the following names of boys; Bartholomew T. Welch, Charles Sears, Francis Wayland, William Manning, Henry J. Hall, Ralph Curtis, Robert B. Semple, John M. Wilson, Hutchinson King, Levi Tucker, George D. Boardman, Joseph Grafton, Jonathan D. Price, William Hague, John C. Welch, Jacob Knapp, Jeremiah Hall, Archibald Maclay, John Wayland Greene, Augustus F. Willard, Timothy Boutelle, S. F. Smith, Leonidas Mayer, Alonzo King, and Benjamin Willard.

which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has *Christ* really excluded you from the privilege of the poor widow; or are *you* excluding *yourself*?

To the *rich* I need only say, how many loaves have *ye*? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now, ye rich men.

You are a *minister of Christ*. Your salary is small, and you are obliged to practise economy. You are laboring for God in your calling, and for these reasons suppose that *you* are excused from the work of charity. My brother, how many loaves have you? *Go and see*. Look over your means. Lay them all before Christ, and in the presence of the Savior decide whether *you* have nothing that you can give to Him. Is your calling religious? It certainly *ought to be*. But *is it* religious unless you set an example of religion. You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you urge benevolence upon your people unless they behold you practising what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So, then, they are covetous, and you mean to improve them by following their example. If you act on this principle, be not surprised if you are, in the end, starved away. *Begin yourself* by bringing the tithes into the Lord's store-house.

You are a *poor church*. You can hardly support yourselves and maintain the gospel. But let me ask you, how many loaves have *ye*? *Go and see*. You are all living very comfortably. Your tables

never have known want. Your houses are well furnished. Has a perishing world no claim? Has a suffering Savior no claim on all this? You *feel* poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I once heard of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been loaves enough somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place,

II. *The way to have more, is to obey God in the use of what we have*. If we wish to do *much* good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

Thus was it with our brethren in England fifty years since. They began with £18 14s. 2d., to send the gospel to the heathen. Their missions have been established all over the East. They have translated the bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and, during the last year, aside from their usual collections, they have gathered up, as *jubilee*

fragments, 32,500 pounds, about 145,000 dollars ; and of this sum, have sent to our aid more than 2000 dollars, as an act of fraternal kindness.

III. Let us, however, observe the *spirit in which all this must be done*. Jesus looked up to heaven and blessed as he brake the bread. We must go forward in the work of benevolence in the spirit of *charity and of faith*. If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inevitably disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of *holy love*. He had *compassion* on the multitude. While we, therefore, call you to follow his example in *action*, we must as strongly exhort you to follow it in *principle*, and *motive*, and *temper*. Religious charity is not merely giving, it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will He water with the dew of his blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in *faith*. By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and alms all-prevalent with God. This “moves the hand that moves the world.” Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, “Lo I am with you always.” Remember that *God* has promised to do this work when you in confidence in him *attempt* it. Enter then into covenant with him. Commence the work of evangelizing the world ; yes, *you*, the feeblest saint on earth. Pour out your whole soul to him in behalf of the world. Lay yourself, your talents and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.

## Other Societies.

### South Africa.

(Continued from August No., page 219.)

#### LONDON MISSIONARY SOCIETY.

##### CAFFRES.

*Buffalo River*—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—communicants, 10—scholars, 60.

A second infant school has been established by a daughter of Mr. Brownlee. The former one still continues under the care of the daughter of the chief Tzatzoe.

Among our present candidates is a man about forty years of age. Many years since, when I visited the kraal where he resides, I observed that he paid particular attention to the word of life: still, he would not consent to attend worship at the station. About three years ago, however, he came for a short period, joined in our wor-

ship, and appeared deeply affected under the means of grace. From that time to the present he has been a constant attendant at our place of worship, generally bringing others with him: his residence is about three miles from the station. He has established family worship. But although he seems sincere, and possesses an excellent understanding, I should not feel justified, with my view of his attainments either in knowledge or in piety, in admitting him yet to church-fellowship.

*Knapp's Hope*, on the Keiskamma—1833—Gottlieb Fred. Kayser—communicants, 11—schools, 2: scholars, 70—contributions to the Parent Society, 3*l*.

An evident work of grace is in progress among the young people, affording the most grateful anticipations in relation to the cause of Christ in Caffreland. Efforts

are making to enlarge the educational department of the mission: with this view a second infant school-house has been erected. The infant school already established contains twenty children, and is found to operate most beneficially.

*Blinkwater*—1839—Henry Calderwood. Mr. Calderwood has been at Cape Town, as was stated under that station, supplying the place of Dr. Philip, during his visits to the several stations—communicants, 26—scholars, 270—contributions to the Parent Society, 21l.

On the first Sabbath of July I had the happiness of baptizing fifteen adult Caffres and six children. We had a special service for the occasion of so many being received at once. The assembly was unusually large: the impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us: the attention of the most careless was completely secured: hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. May the dew of the eternal Spirit descend on the precious seed then sown in much weakness, but under a deep conviction that the Lord would cause it to grow!

We have had a large measure of encouragement in the work of the Lord for the last four or five months. There is a decided, and, I think, growing spirit of hearing, both among the Caffres and Hottentots. Several of the Hottentots, on whose account I experienced, at first, great trouble and anxiety, now show a better spirit. Among the Caffres near us, the excitement and earnestness about eternal things encourage us to pray and labor increasingly for their salvation. Often has my feeling been as though I were beating the air; and I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me by the display of his grace toward these wandering sheep. I feel, in what I see to day, that the Lord is bidding me go forward, saying, *O thou of little faith, wherefore shouldst thou doubt?*

One of the most serious difficulties which our brethren in Caffreland have to contend with, is the low state of mental cultivation among the people; and this they think will never be so effectually and speedily met as by raising up a better educated native agency than they have at present. — Mr.

Calderwood has four boys under his instruction to become native missionaries; and Mrs. Calderwood has just taken charge of a young daughter of the chief Macomo, with a view to her instruction.

*Umxelo*, formerly called *Boatman's Kraal*—1838—Richard Birt.

The report forwarded by Mr. Birt presents numerous features of encouragement. In the religious progress of the candidates for baptism, he has special reason for thankfulness. Mr. and Mrs. Birt are making very strenuous exertions to advance education. They have more especially directed their attention to the youthful portion of the female population; and though opposed by serious obstacles, their progress has been such as to afford a sure pledge of ultimate success.

Though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is, in some respects, increased. The nurturing of Caffre female children in our family, appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful for the approbation bestowed by the Directors on my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

GRIQUAS—CORANNAS—BECHUANAS.

*Griquatown*: 530 miles N. E. of Cape Town: inhabitants, 2100 adults, and 960 children—1801—Peter Wright, Isaac Hughes: Jan Fortuin and 22 other *Nat. As.*—7 out-stations—communicants, 753—schools 10: scholars, 800.

The attendance on the means of grace and our Sabbath schools has continued good. Our day school, infant schools and sewing schools have undergone no material change. We greatly need an increase of native agents; and things have now reached that point when the acquirements of all our native teachers must be improved.

The additions to our churches afford us much encouragement, and matter for devout thanksgiving. The three branch churches gathered from among the heathen around us, as well as the large number dwelling within the fold of Christ at the head station, continue, by their order and stability, the assistance which they render, and particularly by their firmness in the

cause of temperance, to afford us solid satisfaction.

It has been particularly pleasing to us to witness the desire of our people to obtain the scriptures and elementary books of instruction. Griquas, Corannas, Bechuanas, and even Bushmen, have given us ground to hope that the desire to search the scriptures is extending throughout the country. For Dutch bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of Sichuana testaments received from Kuruman, sixty-four copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor and the native teachers sixteen copies, making the whole disposed of eighty; and we should have far exceeded this number had we possessed the needful supply. Of Sichuana hymn-books, 105 copies have been sold.

Dutch and Sichuana spelling-books, scripture lessons, tracts, catechisms, &c., have been distributed, to the number of 500 copies. About fifty of the Dutch elementary books, with five testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this place, have urgently requested teachers. Scarcely a week had elapsed after the arrival of the testaments from Kuruman, before we were beset by people from all parts of the country, with payment in hand, eager to receive them. Both translator and publisher are worthy of sincere praise, for the general fidelity, correctness and beauty of this first edition. We hail it as a great blessing to the Bechuana nation.

*Lekatleng*: among a branch of the Batlapi nation—1841—Holloway Helmore.

Trials and discouragements of various kinds have attended us; but these are to be expected. To persons unacquainted to scenes of uncivilized life, written descriptions seldom convey an accurate idea; they will probably either lead to too elevated or too depreciating an estimate. Having, however, with Mrs. Helmore, resided among these people for sixteen months, dependent upon them occasionally for food, often for manual assistance, and sometimes for friendly aid in affliction, I have been enabled to form a deliberate opinion of them; and, though often struggling between hope and fear, joy and sorrow, surprise and disappointment, I am induced to take courage.

#### BOSJESMANS.

*Philippolis*: on the north side of Cradock river: inhabitants, 357 men,

358 women, 900 children—1831—Gottlob Schreiner—communicants, 107—scholars, 542.

Respecting a female member, Mr. Schreiner gives an interesting account. In her dying hour she addressed the following pathetic exhortation to her husband, who had long been deplorably addicted to the use of ardent spirits—"When I am gone you will be grieved. Now listen to your dying wife. Do not seek your comfort in drinking brandy, and in other worldly things; herein you will never find it: but seek it in Jesus the Savior: give him your heart; he will take away its grief, and make it glad. Oh, I should not like to recover, lest I should again sin against him who loved me and gave himself for me. Go to him: cleave, ever cleave to Christ."

Mr. Schreiner has under his care a very large body of native inquirers, chiefly Bechuanas, in whose habitual temper and conduct he feels the utmost satisfaction. In this part of the country the gospel has had the effect, long since predicted, of producing a state of division in the inmost recesses of domestic life. Many of the inquirers are married women; and their attention to religion has brought on them the displeasure and opposition of their unbelieving husbands.

#### BECHUANAS.

*Lattakoo*: 630 miles N. E. of Cape Town—1817—Wm. Ross, David Livingston: Robert Hamilton, *Artisan*; Roger Edwards, *As*.—Mr. Moffat is on a visit home—communicants, 200—schools, 2: scholars, 80—printing, 15,000 tracts and elementary books.

Messrs. Edwards and Livingston paid a visit to the Bakuane tribe, inhabiting a part of the country at a great distance from Lattakoo. The population is considerable. Both the chiefs and the people, though from various motives, are earnestly asking for missionaries to settle among them; and the brethren strongly urge a compliance with their request. For the present, they propose sending two native teachers.

At a late period we were cheered by the public profession of christianity on the part of the chief Matebee; and a few others, about thirty persons, were baptized, fourteen of whom were also admitted to the Lord's supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked that, among other things, he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for

sin, that he dared not to look up; and frequently he seemed to be altogether overpowered. He is now very circumspect; and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. Our prayers have been answered; our hopes more than realized; and, for the present, the kingdom of Christ seems prospering.

On our arrival here the New Testament was received with exceeding great joy; and even those who do not profess christianity are now seen among the readers on the Sabbath. Ever since we came, I have regularly met and read with them; and it is a pleasure to me to state the marked proficiency and improvement which hundreds have made, both at the station and the out-posts. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing which I have ever seen in my native land.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelen.

From the large attendance upon his ministry in the past year, Mr. Schmelen has found it necessary to decide upon erecting a new and larger place of worship. The people have entered cordially into the design; and by means of their gratuitous labor the work is already in progress.

*Steinkopff*: in S. Lat. 29° 32' E. Long. 17° 35'—1817—there is at present no missionary.

With the assistance of other laborers from Europe, Mr. Kliensmidt proposes to re-establish the station at Bethany, formerly held by the London Missionary Society; and also at Steinkopff, left vacant by the death of Mr. Wimmer.

*Dr. Philip's Tour*.—A leading object of Dr. Philip, in accordance with the earnest request of the Directors, in his visit to the several missionary institutions, was, to urge upon the native churches the duty of relieving the funds of the Parent Society, and of honoring the ordinance of Christ, by providing the necessary funds for supporting the ministry which they have so long enjoyed. Dr. Philip reports:—"The subscriptions which the people have engaged to pay, during the year, make the sum of 714l."

*Testimony to the State of the Missions*.—My tour with Dr. Philip has not been

through a barren wilderness, as it was when I accompanied my late friend, Mr. Campbell, in 1813; and again in 1816, when I commenced the Lattakoo Mission. We then heard the war-song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad. We have seen wonders of the results of the gospel among the Basoutos, Batlappes, Barolongs and Griquas. Scarcely anything that can be said will form an adequate idea of the state of the mission at Griqua Town, through the indefatigable labors of the brethren Wright and Hughes. My visit to the Kuruman, the former scene of my labors, and the meeting which I had with my old friend and brother Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?" But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the chief, and very many others, whom I left in 1819 in a state of the greatest darkness and indifference to the gospel; yet on whose mind impressions were then made which never wore away. My feelings were not to be described, when I found three of Matebee's sons-in-law, and many other young chiefs, and others who were formerly in my school, now native teachers and preachers, using all their talents and influence in support and spread of the gospel.

*Fear of Sickness and Death among Heathens*.—The small-pox is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A young Caffre went to visit a kraal where the small-pox had broken out: his family received notice of it in his absence; and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their pa-

rents, stabbed him to the heart. When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. They do not put the sufferers to death in this way at the missionary stations.

*Effect of the Gospel on the Fingoes—* We have many converted Fingoes here, who were once in a state of slavery among the Caffres. Now they look up to the Christian Fingoes. The chiefs visit them in their houses, and drink milk with them: This is to own them as their equals. A Caffre chief will not drink milk in the house of a common Caffre.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

#### **Baptist Missionary Society, (Eng.)**

The following resolutions were passed by the English Baptist Missionary Society at their annual meeting held in London, April 20th.

—That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress which call for special acknowledgment, is the contribution of upward of 53,000*l.* (including the regular income) in the fiftieth year of its labors; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Savior whose special presence is promised to his church, this meeting would gratefully ascribe to Him the honor and praise.

—That, impressed with the importance and necessity of native agency for extending the gospel, especially in countries where the climate is unfavorable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life.

—That the alteration of the Constitution of the Society, which enables the Committee to include the British Colonies and all foreign parts within the fields of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.

The collections taken up during the meetings, were 195*l.*, \$365.80. This was the result of several collections.

#### **Church Missionary Society, (Eng.)**

The Church Missionary Society, whose annual meeting was held in London, May 1st, passed the following resolutions.

—That the steady progress of the first-formed mission of the Society in Sierra Leone, amid peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of missionary labor; and that the prospect of access to the interior of Africa from Sierra Leone, which is presented by Mr. Thomson's journey to Timbo and Sego, while it illustrates the value of the position of that Colony in its bearing on the evangelization of Africa, demands, on the part of this Society, the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.

—That the remarkable providential events of the last year in China having strongly fixed the attention of the members of the Society on the obligation of Christian England to use the means of imparting to its vast population *the gospel of the grace of God*; and one individual, who desires to remain unknown, having placed in the hands of the Committee the munificent donation of 6000*l.* consols expressly in aid of a mission to China; the Committee have felt bound to take preparatory measures for the resumption of the Society's mission to that country. But while the meeting recommends this object to the liberality of the members, it feels constrained, by a due regard to the interests of the existing missions of the Society, most earnestly to urge the necessity of so aiding this object as not to injure the general fund of the Society, on which, under God, the old missions depend.

—That the Society desires to acknowledge, with mingled feelings of deep humility and lively gratitude to *the God of all grace*, the large pecuniary means poured into its treasury in the past year; at the same time, it would urge on the members perseverance in exertions and liberality to sustain and extend its operations; and especially in prayer for that promised outpouring of the Holy Spirit, which is the source of all spiritual life and fruitfulness.

Annual receipts 115,100*l.* 10*s.* 7*d.*, or more than five hundred and eleven thousand dollars. Ten hundred and sixty-three pounds of this,



was contributed directly for the support of sick and disabled missionaries.

Three collections were taken during the meetings, amounting to 378*l.* 10*s.* 6*d.*

### Wesleyan Missionary Society, (Eng.)

Among others, the following resolutions were passed by the Wesleyan Missionary Society at its annual meeting held in London, April 25th.

—That, deeply regretting to learn, that, while so large a portion of the human race yet remains in utter destitution of the gospel, and at the very juncture when the efforts of the emissaries of Rome in various parts of the world render the greatest vigilance necessary to frustrate their designs, the funds of the Society are wholly inadequate to provide a suitable supply of missionaries for several of its principal stations, and to embrace those important openings for greater usefulness which present themselves, this meeting solemnly pledges itself to greatly-increased exertions, for the purpose of augmenting the annual income of the Society to an amount which will be sufficient to maintain its existing missions in a state of vigor and efficiency, and to improve the opportunities, arising out of past success, to extend the sphere of its benevolent operations.

—That this meeting regards with pleasure and thankfulness the important assistance rendered to the Society by the renewal, at the close of the year, of the juvenile Christmas or new-year's donations, more particularly because of the cheerfulness with which they were offered on the part of the youthful donors, and of the salutary principles and feelings which were thus called into exercise; and decidedly recommends that this mode of affording help to the funds of the Society,—so easy, so useful, and so honorable to the parties principally employed,—will in future be kindly promoted in every circuit, both at home and abroad.

Annual receipts 115,346*l.* 15*s.* 8*d.*

	£.	s.	d.
Collections at the anniversary, after the four annual sermons,	322	11	0
After two other sermons, and at other meetings,	1000	0	0
General meeting,	153	0	0
Donations,	3300	0	0
	£5275	11	0

or more than twenty-three thousand dollars.

### EXTRACTS FROM THE JOURNAL OF REV. F. WILSON.

The following extract from the journal of the Rev. F. Wilson, one of the Wesleyan missionaries at Vavan, one of the Friendly Isles, in the South Seas, will be read with special interest. There can scarcely remain a doubt that the King of the French has sold himself to the Catholics.

Dec. 17. Last Wednesday afternoon a vessel came in here, which proved to be a French corvette, the "Allier," twenty-two guns, Captain Du Bourzel. An officer came on shore, and waited on the principal chief, the king not being here; stated that the captain had come with a special message from the King of the French to King George; and desired that the principal chiefs would go on board in the morning. The officer called also at the mission-house, left a few English newspapers, and said the captain would call upon us in the morning.

The chiefs went on board, accompanied by a Portuguese as interpreter: the officer had said they were not to go with a missionary for an interpreter. The captain stated, that he had been sent by the King of the French to inquire of King George why he refused to allow the French bishop to leave a missionary here in 1838. The captain said a great deal, I understand, as to its being wrong, and dishonorable, and altogether opposed to the usages of civilized nations. He said it was right to receive English missionaries, and American missionaries, and they ought to receive French missionaries too. He asked the chiefs if they knew what the French had done at the Sandwich Islands, and at Tahiti; they answered, "Yes." The captain showed great respect for the chiefs, took them over the vessel, gave a present to the principal chief; and, on his leaving the vessel, fired a salute. He appears to have used his utmost endeavors to make a favorable impression on the minds of the chiefs.

This morning a small schooner came in, and slipped anchor in front of the town. Who should it bring but the Romish bishop of New-Zealand, the very man that was here in 1838, and on whose behalf the man-of-war had come! His lordship was accompanied by a priest, and he had brought also a worthless fellow, a deserter from a French vessel some years ago in Tonga, got married, and remained in the island until he was found and taken away by the same vessel from which he had run away, and only had his life spared by the mercy of the captain. The bishop and his party came on shore in company with the

captain, and proceeded to the house of the principal chief, where they had an interview with the chiefs, the French deserter acting as an interpreter for them. I understand that much the same was said as on board the man-of-war yesterday; only the man employed as interpreter took the opportunity of abusing the missionaries, especially Mr. Thomas. He got very angry and insolent, and used unbecoming language to the chiefs; so that, had they yet been heathen, the people said they should have split his head with their clubs, whatever had been the consequence.

21. We have had two interviews with the bishop and the priest; one on Saturday, and one this morning. His lordship said he had come in for water and provisions for the schooner. He said he had no intention of leaving a missionary this time. We remonstrated against his endeavoring to introduce the Romish religion here; as the people had renounced heathenism, and were all baptized into the Protestant faith; that schools were established among them, and they were all under religious instruction. We stated to him the baneful effects that would be the result of introducing their system; a quiet and peaceable people would be disturbed, and, probably, war would ensue. We told him also how unjust it was to our Society; after having broken up the ground, and sown the good seed, which, by the divine blessing, was bringing forth fruit, that they would come unsolicited and unexpected to reap that fruit.

We had a long conversation. Several peculiarities of the Romish faith were introduced; but it would be difficult to give a full and particular report of all that was said on both sides. His lordship kept in good temper, though he was plied with a great many questions, and we were as much at issue at the close as at the beginning of our conversation. He expressed his disapprobation of the exclusive and persecuting measures adopted by the Spanish government, in their expelling English Protestant missionaries from Cadiz, and the towns of Spain. He said, also, that he did not approve of propagating religion by the arm of the civil power; though a man-of-war had come to demand satisfaction for refusing to allow him to leave a missionary.

27. The two vessels sailed yesterday morning: it is said for Wallis's Island. It is a matter of thankfulness that the chiefs stood firm, and were not entangled by them. No effort was spared on their part to make converts or proselytes. The captain of the man-of-war offered to send a boat ashore for the Portuguese, (the inter-

preter,) if he would go on board and attend religious worship, and return to his old religion? but he declined. He is a member of our society.

The captain left a letter for the king, the plain English of which seems to be this: "Why did you refuse the French missionary, in 1838? If you do so again, you must take the consequences." It is true, that they are not called missionaries in the letter, but "a man of the bishop's suite." Nevertheless, he came as a missionary, and the bishop asked the king to receive him as such; and the king objected because he was a missionary; for he had received missionaries already, and did not want any others. Then the bishop asked permission to leave him, not as a missionary, but as I do not know what, to take care of some goods, or some such employment, for a few months. The king could not understand how a missionary could be changed so soon into a layman, or, at any rate, agree to suspend the functions of his office; and still declined to accept him. This was in 1838. (See *Missionary Report*, 1838, p. 47.) Well, nothing more was heard of the bishop at Vavau until now, (December, 1841,) when he comes, preceded by a French man-of-war, demanding satisfaction for the want of hospitality shown to the bishop in 1838. The captain said, as the king was not here, another vessel would come in a few months; I suppose to receive his answer. Surely, such proceedings need no comment. If this is not an attempt to propagate religion by the arm of secular power, what is it? Such is the magnanimity of the French government, and such the spirit of popery in the nineteenth century!—the commodore and the cannon in one vessel, and the bishop and the crucifix following in another! And thus an attempt is made to frighten a handful of poor people, to cast off their missionaries that show unto them the way of salvation, and receive a new race. Surely there is a God that judgeth in the earth. May he arise and plead his own cause!

DEATH OF THAKA PATUONE, A NATIVE CHRISTIAN CHIEF IN NEW-ZEALAND.

Died, on the Wesleyan Mission Station, Mangungu, Hokianga, New-Zealand, August 10th, 1842, Thaka Patuone, a respectable native chief and class leader. For many years he had been connected with the Methodist society in Hokianga: and attention to the means of grace, and his desire to instruct his countrymen in the knowledge of God and divine things, had

secured the respect of his friends throughout Hokianga. His remains were followed to the grave by a large concourse of New-Zealanders, and by the missionaries in the northern part of the New-Zealand district. This person suffered for some time from an internal complaint, which baffled all medical skill ; but he was not afraid to die, having " fled for refuge to the hope set before him in the gospel," and in his illness desired to leave this " world of noise and show," to enjoy the society of the redeemed in the heavenly country. During his illness the writer of these lines frequently called upon and conversed with him ; and his inquiries after the meaning of divine truth were profitable and interesting, and proved that he had " meditated in the law of God," like the righteous man described by the Psalmist, " day and night." Believing in the atonement of a crucified Savior, and encouraging himself in the promises of the gospel, he was ready to give a reason of the hope that was in him, with meekness and fear. On one occasion the words of the Apostle, in Col. iii. 9, 10, formed the subject of conversation ; and when the missionary explained the meaning of the Apostle, by referring to the beautiful parable of the Prodigal Son, in Luke xv., he at once understood the truth ; his sickly countenance lighted up, and bespoke the inward feeling of his heart ; and hopes are entertained, that, with him, " old things had passed away," and that he had passed from death unto life. His corpse was taken into Mangungu chapel, which was filled with attentive hearers, many of whom displayed their grief at their loss by the sadness of their countenances ; and the Rev. John Hobbs, the senior missionary, delivered an affecting address ; described some excellent traits in the character of the deceased, and exhorted the people to imitate and follow his example. He was the son of the native chief Patuone, who befriended the missionaries when they were driven from Wangaroa, the first mission station in the land, some years ago ; and who has continued their friend and patron since the establishment of the mission in Hokianga, as described in the Rev. J. Waterhouse's journal, published in the Missionary Notices, for May, 1841. His Christian name is Edward Marsh, and he is brother to the celebrated chief Nene, Thomas Walker. Thaka was about thirty-five or thirty-six years of age.

*Wesleyan Miss. Notices, (Eng.)*

## MADAGASCAR.

The cruelty of the queen in persecuting the Christians does not abate. In October last,

we learn that three men were put to death. The survivors thus write :

" This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper, [containing, it would appear, some reflections upon the government,] and having fixed it on the walls of a house, the queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the queen declared she would have him cut into pieces the size of musket balls. ' And I will not,' she said, ' let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused, and compelled to drink the tangena-ordeal. Raharo died from the tangena, and Ratsimilay, (another Christian,) being detected in attempting to save him from it, was ordered by the queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt ; and Imamony was also associated with them."—*Miss. Chron., (Eng.)*

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**American Baptist Home Missionary Society.**

This Society held its eleventh anniversary April 25th, in the house of the Pearl Street Baptist church, Albany, N. Y.

Receipts of the parent society, \$11,806 57  
Received by auxiliaries, and  
expended within their own  
bounds,

28,776 55

Total, \$40,583 12

There were employed by the parent society, ninety-three agents and missionaries, who performed upwards of sixty-three years' labor of one man. By auxiliaries 275, performing more than 152 years' labor of one man. Stations 762, in twenty-two of the States, in Canada and Texas. Travelled 175,035 miles,—preached 35,608 sermons,—made 27,615 pastoral visits,—baptized 4,920 persons,—obtained 6,520 temperance pledges,—taught in Sunday schools, 11,742 scholars.

The following extract from the Report, is replete with truth and interest.

"The population of our country is constantly and wonderfully increasing; the nation is young and vigorous, and all its tendencies are to expansion. Its moral energies are not less active than others. Everywhere their power is seen and felt. The most obscure and distant hamlet as well as the thronged metropolis, experiences them, and their evil energies are increased by the rapid introduction from the old world, of infidel philosophy, of irreligious prejudices and habits, and an anti-christian system of religion which endangers the spiritual interests of men, and would best flourish upon the ruins of the free institutions of our country. Scores of young churches, occupying the most promising points in our frontier States, utter the cry for missionary aid while struggling for being amidst such influences, which, instead of this, should be made strong and capable of meeting them with vigorous resistance."

#### American and Foreign Bible Society.

This Society held its sixth annual meeting on Tuesday, April, 25th, 1843, in the house of the Pearl St. Baptist church, Albany, N. Y.

The receipts of the year amounted to \$20,680 34. Of this, \$11,000 was received unsolicited from churches, auxiliaries, and individuals; \$7,471 79 was collected by agents; \$2,200 was the proceeds of the sale of books, &c.

The appropriations of the past year, IN CASH, have been as follows:—

To the General Convention, for printing and circulating the scriptures in connexion with the Maulmain Mission, \$1000

do. Tavoy	1000
do. in Chinese,	1000
do. at Assam,	500
do. in Telooogo,	500
do. for Germany,	1500
do. " Greece,	1000

do. " Cherokees,	1000
To the General Baptist Missionary Society, (Eng.,)	2000
Appropriated in books,	1209,97

The number of books added to the library is about 200 volumes. Many of them rare and valuable.

The number of life-members added to the Society is eighty-nine; of life-directors, ten.

The Rev. J. G. Pike, Secretary of the General Baptist Missionary Society, (Eng.,) in acknowledging the receipt of the \$2000, which the Board had appropriated to it for the publication of an edition of the New Testament in the Oriya language, says,—

"I feel at times much encouraged by the statements of our brethren, of which you have so many embodied in the report. Yet, after all, what a scene our world presents; how little is done compared with what needs to be effected! Surely I think a time must come when much more glorious displays of divine power shall be visible, if the world is to be converted. At the present progress of religion, encouraging as it is in some views, I apprehend the increase of the earth's population is so much greater than the increase of converts to God, that every year there is a greater number of impenitent sinners than there were the year before. If so, we have, indeed, cause for zealous exertion and for persevering prayer. It is pleasant, it is delightful amid such sickening scenes of sin, to be instrumental in gathering a few to Christ, and to see them, as Watts expresses it,

'A little flock redeemed by grace  
Out of the world's wide wilderness.'

In relation to China the report says,—

"How immense the responsibility, which, in the providence of God, is now thrown upon us to aid in giving the light of life to one half of the unevangelized population of the globe, who can all read in the same language the wonderful works of God!"

#### American Baptist Board of Foreign Missions.

##### GREAT MISSIONARY CONVOCATION.

A convention of pastors and others connected with the Baptist denomination in the State of New York, assembled at Hamilton on the 12th of August, at 10 o'clock, A. M.,

and closed on the evening of the 14th. The meeting was called in pursuance of a desire expressed by the Acting Board of Foreign Missions, having, for its object, the awakening of a deeper missionary spirit in the

churches, and the promotion of more vigorous measures for the conversion of the heathen to christianity.

Rev. Lewis Leonard, of Cazenovia, was chosen Moderator; Rev. David Bellamy, of New York, and Rev. Philetus B. Peck, of Oswego, Secretaries.

During the three days, sermons were preached by Rev. Elon Galusha, Rev. Eugenio Kincaid, missionary to Burmah, Rev. Alfred Bennett, Rev. Horace T. Love, missionary to Greece, and Rev. Dr. Wayland, of Providence, R. I.; also, on the day succeeding, by Rev. Prof. J. S. Maginnis, of the Hamilton Theological Seminary, "On the connexion of an educated ministry with the successful carrying out the gospel commission." Collections in aid of missions were taken up at the close of the sermons by brethren Kincaid and Love.

Besides these sermons, several important reports were read, which were made the basis of numerous and deeply interesting addresses. Many of these were able, and all were replete with missionary zeal. The whole services were interspersed with many earnest prayers for a larger measure of divine influence upon the church—for more faith and love—and, also, for blessings upon the means used for spreading abroad the knowledge of the gospel among pagan nations.

All the meetings were fully attended; some of them by an immense concourse. At these times the meetings were held in the open air at the head of a ravine on the college grounds, where is a lovely amphitheatre, protected with spreading beeches from the rays of the sun. Rarely is a more imposing scene witnessed, or have the claims of the heathen been listened to with more thrilling interest.

It is hoped that lasting good will be the result of this convention to the cause of missions.

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### Recent Intelligence.

**DEATHS OF MISSIONARIES.**—Since the publication of our last number, we have received the afflictive intelligence of the death of three assistant missionaries.

*Mrs. Theodosia Ann Dean*, wife of Rev. William Dean, of the China Mission, died at Hongkong on the 29th of March, of confluent small-pox, aged twenty-four. She was a native of Thetford, England, and had been a valued member of the Mission at Bangkok and in China five years.

*Mrs. Caroline J. Simons*, wife of Rev. Thomas Simons, Maulmain, died May 1, of pulmonary consumption, at Tellicherry, near

Cochin, on the Malabar coast, on her passage from Bombay to Calcutta. Her health was feeble on her arrival at Bombay, and continued so for the most part while she remained there. She left for Calcutta April 18, by the advice of her physician, and of all who were acquainted with her state; and as she was accompanied by Mrs. Howard, and a surgeon was also attached to the ship, there is no doubt that every attention was paid to her while on the way, which Christian kindness and medical skill could suggest.

Mrs. Simons (Miss Harrington) was of Brookfield, Mass., and left this country, under appointment of the Board to Burmah, in company with Messrs. Brown and Webb and their families in 1832.

To the above we are compelled to add, as by letter just received from Mr. Stilson, the death of *Mrs. Sarah Davis Comstock*, wife of Rev. G. S. Comstock, of Ramree, Arracan. "After but one week's illness, of dysentery, she quietly passed away from this world of sorrow and toil on the evening of the 28th of April," aged thirty. Mrs. Comstock was formerly of Brookline, Mass., and was appointed to the Burman Mission in 1833. We bespeak the prayers of the churches on behalf of our afflicted brethren and their families, and for the missions to which the deceased respectively belonged.

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**HONGKONG.—Arrival of Dr. Macgowan.**—By letters from Dr. Macgowan we learn that he arrived at Macao, March 13, after a pleasant passage of 124 days from New York; and soon after proceeded to join the mission at Hongkong. At the date of his last letter he had prepared, in company with Mr. Dean, to visit the city of Fu-chau-fu, capital of the commercial province of Fuhkeen, with a view to establish a station there. Fu-chau-fu is one of the ports about to be open for trade, and the dialect of the people is so analogous to that learned by Mr. Dean, that he would be able at once to hold communication with them. The lamented death of Mrs. Dean will, necessarily, occasion some delay in carrying the plan into effect.

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**Letter of Mr. Shuck.**—In a letter of Mr. Shuck, dated March 24, it is stated, that the mission chapels have been enlarged and improved. On the preceding Sabbath, "at Chinese worship, we had literally a *thronged* assembly, although the chapel had been enlarged one fourth its previous size. The English congregations are also most encouraging.

A gentleman and his lady have applied for baptism, and will come before the church to-morrow evening. The church now has fifteen names, besides four or five who will join soon; and there are two or three inquirers."

**BANGKOK.**—After an unusually long interval, communications have been received from the Siam Mission as late as March 23, and from Singapore to April 13. Mr. Davenport and family had taken passage from Bangkok to S. in February, on account of his ill health. Extracts will appear in our next number.

### Letters from Missionaries.

**BURMAH.**—*C. Bennett*, Jan. 30, Feb. 25.—*D. L. Brayton*, April 20.—*L. Ingalls*, March 23.—*A. Judson*, March 13, April 5.—*F. Mason*, Feb. 11.—*S. M. Osgood*, April 17.—*T. Simons*, April 8.—*E. A. Stevens*, April 10.

**ARRACAN.**—*G. S. Comstock*, (j.) Dec. 9, 1842—Feb. 3, 1843, Feb. 22, (Mrs. C.) Feb. 22.—*L. Stilson*, May 25.

**ASSAM.**—*M. Bronson*, (j.) Feb. 8—19, April 10.—*N. Brown*, Feb. 14.—*O. T. Cutter*, March 31.

**SIAM.**—*R. D. Davenport*, Sept. 20, Dec. 17, 1842, Jan. 1, 1843, April 15, Mrs. D., March 25, April 15.—*J. Goddard*, (j.) Aug. 28—Oct. 29, Nov. 6—Dec. 20, 31, Oct. 31, Dec. 20, Jan. 3 (2), 1843.—*J. T. Jones*, July 1, 13, Aug., Sept. 2, Dec. 20, Jan. 3, 15, 1843, March 23 (No. 4).—*M. M. Stafler*, July 1 (2).

**CHINA.**—*Wm. Dean*, Sept. 8, Dec. 20, Feb. 28, 1843, March 13.—*D. J. Macgowan*, Nos. 1, 2.—*I. J. Roberts*, Oct. 25, (j.) Oct. 11—Nov. 1, Jan., 1843.—*J. L. Shuck*, Sept. 14, Oct. 10, 30, March 24, 29, 1843.

**GERMANY.**—*G. W. Lehmann*, May 31.

**SHAWANOES.**—*J. G. Pratt*, July 8.

**CHEROKEES.**—*E. Jones*, July 14.—*W. P. Upham*, July 5.

**OTTAWAS.**—*L. Slater*, July 25, Aug. 10.

**OJIBWAS.**—*A. Bingham*, May 25.—*H. H. Morse*, July 28, Aug. 5.

### Donations,

FROM JULY 1 TO AUGUST 1, 1843.

#### Maine.

Richmond, E. M. Avery	1,00
Eastport, Bap. ch.	33,13
Pembroke, do.	6,25
Charlotte, do.	4,00
Baring, do.	38,30
Calais, 1st do.	30,58
do., do. do., Miss Sarah Hamilton	2,00
	— 32,58
do., do. do., Miss Lucy McAllister, pair of ear jewels.	
do., do. do., Mrs. Betsy B. McAl-	

lister, gold ring and breast-pin.	
do., Village Bap. ch., subscription,	8,24
do., do. do. do. mon. con.,	16,00
	— 24,24
East Machias, Bap. ch.	6,25
Columbia, Rev. R. W. Brown	5,00
Ellsworth, Reedsbrook, 2d Bap. ch.	3,10
do. Village, do. do.	30,26
Harrington, Bap. ch.	11,63
Addison, 1st do. do.	61,28
Cherryfield, do. do., subscription,	12,00
do., do. do., mon. con.,	30,00
	— 42,00

Steuben, Bap. ch.	8,15
Sullivan, do. do.	15,00
Hancock, 1st do. do.	15,00
do., 2d do. do.	4,25
Trenton, Bap. ch.	33,45
do., Ellsworth Branch Bap. ch.	19,52
Eden, Leonard J. Thomas	1,00
Surry, Bap. ch.	2,00
Bluehill, 1st do. do.	46,06
do., 2d do. do. friends,	36
Sedgwick, 1st do. do.	82,37
do., 2d do. do.	37,72
do., 3d do. do.	35,40
Orland and Penobscot per Rev. J. B. Brown, Agent of the Board,	22,93
	— 621,23
	— 622,23

#### Vermont.

Brookline, Bap. ch., per S. Kingsbury, balance of subscription,	3,00
West Windsor, Rev. Samuel Lamson, per Horace Richardson,	5,00
	— 8,00

#### Massachusetts.

Boston, Miss Elizabeth Wetherby	5,00
do., a friend	,25
do., a member of Federal St. ch., per anonymous letter,	5,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches, per Benjamin Smith:	
For June,	21,90
" July,	13,93
	— 35,83

do., Harvard St. Bap. ch., mon. con. for July,	11,00
West Cambridge, Bap. ch., mon. con., per Samuel Noyes,	100,00
Newton, students in Theol. Inst., mon. con., per Horace Richardson,	1,50
Holden, two ladies, per Rev. A. Pollard,	1,50
Marblehead, Bap. ch., per M. Shepard,	16,50
	— 176,58

#### Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr,

Providence, 1st Bap. ch., a lady, her subscription for 1843, 350,00			
do., 1st Bap. ch. and cong., mon. con. for July, after a sermon by Dr. Wayland, 108,46			
Wickford, Bap. ch. and cong., mon. con., per Rev. James R. Stone, 15,00			
	473,46		
Providence, students in Brown University, for support of a Karen preacher, per Alfred E. Giles, 49,75			
	523,21		
<i>Connecticut.</i>			
Hartford, a lady, for China Mission, 5,00			
Thompson, Bap. ch., mon. con., per Jer. Olney, 100,00			
	105,00		
<i>New York.</i>			
Binghamton, Baptist ch., mon. con., 8,50			
Conklin, do. do., do. do., 1,50			
per Rev. A. P. Mason, 10,00			
Livingston Association, F. Stone tr., 41,70			
Genesee Assoc., Smith Chapman tr., 37,54			
Niagara Assoc., Charles Warner tr., 12,00			
Perryville, Betsey Lacey per Rev. John F. Bliss, 91,49			
Staten Island, 1st Bap. ch., per Rev. Samuel White, 10,00			
Saratoga Springs, Fem. Miss. Soc., Miss Ann Wayland tr., 8,10			
Oswego, Bap. ch., T. F. Reed tr., 27,28			
West Burlington, do. do., per Rev. D. Cutler, 4,33			
Norway, Fem. Miss. Soc., Mrs. Isaac Smith tr., 14,50			
do., Mrs. Ann Bronson 2,00			
Miss S. Walker, 25			
Pulaski, Mrs. Mary Marshall, 4,88			
Mohawk River Association, B. D. Brocket tr., 88,44			
Troopsborough and Brookfield, Bap. ch., 1,52			
M. Martin, 23			
Mrs. P. Martin, 25			
Parish, Bap. ch., 17,15			
Hudson River Association, G. Shelden tr., 280,51			
per Rev. Silas Bailey, Agent of the Board, 441,34			
Gorham, Rev. Wm. Witter, per Rev. D. A. Randall, 3,00			
New York city, Welch Bap. ch., Wm. Davis clerk, as follows:			
Jubilee collection, 6,40			
Monthly concert, 4,64			
per Rev. Dr. Cone, 11,04			
Cortlandville, Bap. ch., per Rev. Mr. Simmons, 25,45			
do., a friend, 1,00			
do., do., 4,35			
do., do., 1,00			
per Rev. Alfred Bennett, Agent of the Board, 31,80			
	606,77		
<i>South Carolina.</i>			
Colored cong. of Darlington Bap. ch., for African Mission, 2,50			
Miss M. A. Catlett, mon. con. box., 2,00			
Miss S. P. Catlett, do. do., 1,50			
per Miss S. P. Catlett, 6,00			
<i>Georgia.</i>			
Savannah, Bap. ch., per Rev. J. G. Binney, 467,75			
Subscriptions, 94,63			
Mon. con., Ladies' Miss. Sewing Circle, 72,67			
Sabbath school, for educating heathen children, 34,00			
	669,05		
<i>Ohio.</i>			
Mrs. John Smith, 2,00			
A widowed mother and daughter, 25,00			
Cincinnati, 9th St. ch. Fem. Bur. Miss. Soc., Miss Mary Vaunester tr., 40,00			
Richard A. Denman, 38			
Piequa, col. after sermon, 12,82			
do., mon. con., 7,18			
do., Female Sewing Soc., 5,00			
Lost Creek, Rev. W. Hance, 1,00			
do., Wm. C. Knight, 1,00			
do., Miss Maria Batson, 20			
do., James Frazer, 25			
do., Mrs. Nancy A. Barnes, 25			
do., T. Kindelsberger, 1,00			
Troy, collection, 6,12			
Lockland, do., 7,00			
Bethel ch., Hamilton Co., 11,00			
West Union, balance of collection, 5,00			
Lebanon, East Bap. ch., mon. con., 20,00			
Goshen, Bap. ch., do. do., 5,00			
Rev. J. T. Robert, 5,00			
Bethany, Bap. ch., per M. Allgood, 7,82			
Winchester, A. D., 3,54			
Thomas Milnor, 2,50			
King's Creek, collection, 5,00			
Greenfield, do., 12,50			
Rue Vars, for Karen Miss., 5,00			
Mrs. Mary Vars, 5,00			
Mrs. Esther Brounson, and a gold ring, 1,00			
Rev. John Blodget, 1,50			
New Carlisle, mon. con., per W. A. Smith, tr., 7,00			
A friend, 12			
Rev. T. J. Price, 2,50			
Ohio Auxiliary Soc., J. B. Wheaton tr., 700,00			
per Rev. Alfred Bennett, Agent of the Board, 908,68			
<i>Legacy.</i>			
Eastham, Mass., estate of Polly Smith Freeman, D. Mayo executor, per Miss Thankful F. Smith, 25,00			
Gold rings and beads sold, 6,00			
	3656,52		
H. LINCOLN, Treasurer.			

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

OCTOBER, 1843.

NO. 10.

## American Baptist Board of Foreign Missions.

## Siam Mission.

Among the communications lately received from Siam, are the ordinary annual reports of the mission, together with the tabular view for the year ending July 1, 1842. These, as heretofore, are abundantly satisfactory, in all that concerns the faithfulness of the missionaries; and we may add, in view of the circumstances, the amount of good effected. Stated preaching has been maintained both in Siamese and Chinese, in the latter at three places; a Siamese boarding school of ten or twelve scholars has been taught throughout the year, and another of Chinese during six or seven months, beside a theological class of Chinese; the work of translation and revision in Siamese has been carried forward; the press has been in operation; and visiting and tract distributing prosecuted according to the extent of ability and opportunity. The number of laborers, however, is exceedingly small. Since the departure of Mr. Dean for China, (in the beginning of 1842,) Mr. and Mrs. Goddard, with a single native assistant, have been the only laborers in the Chinese department; while, in the Siamese department, in consequence of the sickness and absence of Mr. and Mrs. Davenport much of the year, the work has devolved almost exclusively on Mr. Jones, aided by Mrs. J. and Mrs. Slafter. *The mission, in both its departments, is in urgent need of reinforcement.* Now that the necessities of the Karen Mission are partially supplied, there is none that prefers a stronger claim than that of Siam. Such, too, is the earnestly expressed conviction of the Siam missionaries. In almost every communication they importunately plead for immediate help. In regard to the importance of reinforcing the Chinese department of the mission, the missionaries have felt constrained to embody in a *formal resolution* their unanimous

belief, that "there is at present no field of labor among the Chinese more promising than at Bangkok, and none more deserving of an increase of men and labor." "We do not mean by this resolution," says Mr. Goddard, "to insinuate that the field now opening in China is not encouraging; it is *very encouraging*,—and a tribute of devout thanksgiving from every friend of man is due to Him who has graciously opened so wide a door. But we believe that the field here is at least as promising, and as deserving of the prayers, and sympathies, and coöperation of Christians, as there. The population is sufficiently numerous to *employ fully all the ability* of several missionaries. Influence, exerted here, will be permanent; there is an immense Chinese population permanently settled, among whom a church may be built up, which will continue from generation to generation. An abiding Christian community may be established among the Chinese here as well as among any other people, and the influence of such a community, both on Siam and China, would be incalculable. Again, the Chinese here are perfectly accessible, and are free from that *strong* attachment to the customs of their country and from that fear of those in authority, which must be felt in their native land. There is also here a church containing, at present, sixteen Chinese members; one of these is already a valuable assistant, and two others are coming forward with much promise of usefulness. There are, besides, several candidates for baptism,—four or five, at least, give very satisfactory evidence of piety. We have a very respectable congregation on the Sabbath, and have many advantages in respect to visiting and tract distribution which could not be enjoyed at a new station. Such is our need of help in the Chinese department; and as to the Siamese department, our brethren are almost



discouraged, having to labor so long so feeble-handed. We leave it to you and to the friends and supporters of missions, in America, to decide our case. And may God direct, and then bless the decision."

#### JOURNAL OF MR. GODDARD.

(Continued from p. 105.)

During the month of August Mr. Goddard spent more time than usual in visiting and conversing with Chinese, accompanied, ordinarily, by his teacher. Few tracts were distributed, as few of the people where he visited could read. The theological class finished a general outline of geography, and commenced a course of doctrinal subjects; the class-book, a tract published by Dr. Milne, made up of texts of scripture so selected and arranged as to form a general view of the doctrines of the bible. In September these labors were suspended on account of Mr. and Mrs. Goddard's health, but the teachers continued their visits as before. We give a few extracts from Mr. G.'s journal. The first are illustrative of Siamese law, and its administration.

#### *Siamese law—Official corruption—Opium traffic.*

Aug. 28, 1842. Chek Kue has for some time attended worship on the Sabbath,—has cast away his idols,—professes to believe in Jesus,—and expresses a determination to spend the rest of his days in the worship of Jehovah. On the 19th of this month, being a high festival day among the Chinese, he quietly pursued his usual avocations; till towards night, when he locked up his hired shop and walked out. During his absence, an officer of government broke open his shop, found some of the dregs of opium within, and then proceeded against him as an opium smoker. Chek Kue not being at hand, the officer, according to the custom of the country, seized the owner of the shop, who, in that case, must either settle the affair or apprehend and deliver up Chek Kue. There is the most satisfactory evidence that Chek Kue is innocent of the crime charged upon him; all his neighbors are *unanimous* in declaring that he did not use opium, but if they should bear this testimony before government it would produce no effect unless carried to some high tribunal. This would cost some hundreds of ticals; hence, when the innocent fall into the hands of officers of government, instead of seeking to obtain justice, they usually

prefer to settle the affair as soon as possible; knowing that every attempt to secure their rights will only involve them in greater difficulty. It is supposed either that the officer carried in the opium himself, or that some other person, for the sake of extortion, had left it there without the knowledge of Chek Kue. Returning and finding his shop broken open and plundered of a large amount of property, and learning the cause, Chek Kue concealed himself, and left the owner of the shop to settle the affair; which he did in two or three days by paying a fine of forty ticals (about twenty-five dollars). After this Chek Kue made his appearance and settled with the owner of the shop, who had a right, according to custom, to demand the whole amount. In the present instance, being satisfied of the innocence of Chek Kue, and, doubtless, wishing to continue the rent of the shop, he agreed to accept thirty ticals instead of the forty which he had paid. Chek Kue did not conceal himself in order to leave the owner of the shop to suffer for him; but because it would be much easier for a Siamese to settle the affair with government than for him, a Chinaman. Seizures for opium are now frequent,—but I fear the innocent are seized and the guilty escape,—zeal for the public good is but too often made a cloak for extortion: bribery abounds, and can accomplish almost any thing.

#### *Tract distribution suspended—Gambling authorized by law—Chek Te.*

The report mentioned in the next extract was afterwards ascertained to be false. The government even sent an officer to the missionaries to assure them that no such order had been issued: "but the people would not believe it, and many persons found their interest in spreading the report." In a few weeks, however, the rumor died away.

Sept. 8. Yesterday and to-day rumors have been spreading that the king has determined to have all persons in whose possession Christian tracts are found, seized and treated like thieves and opium smokers: hence, not only are our tracts not received, but large numbers of those previously distributed have been burnt. The report was brought to this part of the city by the chief proprietor of the gambling establishment, and is believed to be a report of his own fabrication, or, at best, of some petty noble, for I have not heard that it prevails in other parts of the

city. Perhaps the distribution of our tract on gambling, has awakend fears similar to those cherished by Demetrius and his fellows. Gambling now prevails very extensively, and is a source of great revenue to the government, the head proprietor paying to the king an annual sum of 112,000 ticals (\$67,200).

10. Sabbath. Attendance on worship as usual. At the prayer and conference meeting Chek Te, a young man engaged in our employment, expressed his belief in the gospel and his desire to be united with the church. His case is more interesting than that of many who make similar requests, but we wish to watch a little longer for the fruits of repentance and faith.

*Meeting for religious inquiry—Keok Cheng at Leng-kea-chu—Candidate for baptism—Hindrances to the renunciation of idolatry.*

Oct. 22. Sabbath. Last Sabbath two additional individuals, Chek Hai and Chek Gnò, requested baptism. That, and some other circumstances, suggested the idea of an *inquiry* meeting. It was, therefore, proposed that, in future, persons wishing to converse as to their personal salvation, and especially candidates for baptism, should meet every Sabbath after the morning service in my study. To-day five persons came up; three of them of an encouraging character. The native brethren held a prayer meeting at the same time in another room; and the second meeting in the chapel, instead of being occupied with prayer and conference as formerly, was devoted to preaching or explanation of scripture. It is designed to pursue this plan for the present.

Chek Chin, who was baptized in August, (p. 105,) manifests a very encouraging degree of devotedness to the service of Christ. Two of the inquirers attributed much of their present state of feeling to conversations with him. He seems very anxious to improve in knowledge of the scriptures. I trust he will become very useful; though his lameness will be a hindrance: he walks but slowly with a staff.

27. Keok Cheng returned this evening from a visit of eighteen days to Leng-kea-chu, having enjoyed the protection and blessing of God. He found Chek Mue still persevering in his attachment to christianity; he observed the Sabbath and daily private worship during the assistant's absence. He is

said to be the most learned man in that village, and to have obtained a considerable amount of religious knowledge. He proposes, in a few days more, to come to Bangkok and stop with us and learn more perfectly about the gospel until our next communion (first Sabbath in December), when, if the brethren are satisfied, he wishes to receive baptism. Keok Cheng has boarded with him during his stay at L. on two or three of his last visits. I cannot, of course, speak very confidently respecting him, but the accounts are quite encouraging. There were two other persons who, at the last visit of the assistant, received the word with great readiness and zeal, and expressed a determination to devote their lives to the worship and service of God. They did not, however, remove their idols; and since then, they have suffered considerable loss in business, and are ready to ascribe it to the change in their religion. Hence they stood in doubt; they are scarcely satisfied to go back entirely; nor dare they abandon entirely their idol worship. They seem disposed to try and see if they cannot serve both God and mammon. Another case of interest was that of two individuals living together, who heard the word with much attention, and were also persuaded to cast away idolatry. They several times came to a determination to tear down their idols, but as often shrunk back through fear. They had never seen or known of such a thing as violent hands being laid on these objects of reverence: hence, though rationally convinced of their helplessness, the long cherished feelings of their hearts revolted from such an act. Several professed a readiness to remove their idols as soon as some other person had done it. A careless observer might be ready to ridicule such a cowardly spirit, but the Christian must sincerely pity his fellow-men who are bound with the cords of such strong delusion. The assistant thinks that if a beginning were once made, there would be a large number ready, nominally, to embrace christianity.

29. The use of opium is becoming extensive, and it is said that the king is about to grant a license for its free sale, for 240,000 ticals (\$144,000) annually. The love of money is certainly a most fruitful root to all evil.

*New preaching station—Solitary case of rudeness—Image of Boodh.*

Nov. 6. Sabbath. Last Sabbath and

to-day the congregation has been larger than for a few Sabbaths previous. Six persons attended the inquiry meeting, several of whom gave much encouragement. After meeting, two persons from Chantabun called for medicine, and when they left, took several tracts for themselves and their neighbors.

This day commenced attending Sabbath afternoon meetings at a rice mill about a mile distant, which is partly owned by one of the brethren. Though the rice mill would bear no comparison in neatness to a New England barn, yet seats were provided and mats spread on the ground, and a company of twenty-five listened silently and attentively to the gospel. We hope to continue this arrangement for the present. Keok Cheng will, it is probable, conduct the exercises for the most part, as my health and other labors will not allow me to do it. His text to-day was 1 Pet. i., 24, 25. "For all flesh is as grass," &c. He endeavored to show the vanity of all things which pertain to the flesh, and the permanency and importance of those things which pertain to the soul.

17. To-day went in company with my teacher within the city walls (a distance of about three miles), to distribute tracts. Found a very large number of Chinese, who received tracts and listened to the word with more than ordinary apparent interest. Owing to the distance, these have not been very frequently visited, so that our message was rather novel. Reports of a war between the English and Siamese have recently prevailed among the mass of the people, so that many have been unwilling to receive tracts lest they should be involved. We, however, to-day, experienced no difficulty among the Chinese; but as we passed to another part of the city occupied chiefly by Siamese, an individual very rudely came upon us, seized the tracts from the hand of the teacher and gave him a very severe kick,—he also made some menaces towards me, but did not venture to violence. As neither of us can talk Siamese, we were unable either to make or demand explanations, and, therefore, quietly passed on, leaving him in possession of the tracts. This is the only instance of violence, and almost the only one of insolence, with which I have ever met, while engaged in tract distribution. Called on my way home at Wat Po, to look at the huge image of Boodh. It is, I believe, 240 feet in length, lying down on the

right side with the head resting on the hand, raised by the elbow from the platform on which the whole is placed. The image is unfinished,—indeed, it is now scarcely so far advanced as it was two years ago, having had its head struck off and some other injuries inflicted, by the lightning some time since.

*Visits to early converts—Three converts approved for baptism—Deferred cases.*

22. To-day called on Peh Chun. I found him in a comfortable state of mind, relying on the Savior for protection and salvation. He was one of the first converts here. He lives two or three miles from this place with his son-in-law, is now eighty-three years of age, nearly blind, and hears with much difficulty. He has not been down to meeting for more than six months. He now expresses a strong desire to come once more, and I hope he will be permitted to enjoy the privilege at our next communion (first Sabbath in December). He seems to enjoy our occasional visits very much, and joins in prayer with great apparent devotion. From his place we proceeded a mile or two farther, to the residence of Chek Hwa, whom we also found in a comfortable state, both of mind and body. He has been a member of the church for some time, and exhibits much of that lovely spirit of piety which often shines so conspicuously in the lowest walks of life. He is about sixty-five years of age, with no family, and no property of consequence,—cultivates a little spot of ground, and raises ducks and swine for the market. He can read a *little*, and attends meeting on the Sabbath most of the time. His cottage is a small bamboo building, perhaps ten feet square. The ~~rest~~ ground is the floor, though a room for sleeping is fitted up, elevated a little above the ground. (Such, indeed, is the common form of houses for the common people.) His ducks share his house with him. Though he lives back from the river a mile or two, yet the tides at this season rise high enough to cover the ground floor of his dwelling with water. One of the canals which intersect this country in almost every direction, passes near his house; and as I sat conversing with him I saw the tide rising and rising till it was almost ready to overflow. We united with him in prayer; after which Keok Cheng read the story of Joseph in the tract, "Joseph and Altamont, or, The Death of a Good and of a Bad

Man," which has been translated into Chinese. When we left, he accompanied us to some distance, partly to help us over a canal which had only a very small pole for a bridge, and partly to keep off the dogs, which annoy strangers very much. We called at a number of houses by the way, and conversed and gave tracts as occasion presented.

27. Sabbath. Of the several individuals who have requested baptism, three have to-day been examined and approved; their names are Peh So, Chek Te, and Chek Kue. The first two gave very satisfactory evidence of piety, and the last, though not in all respects appearing as could be desired, yet gave such evidence that the church did not feel at liberty to request him to wait longer. We expect, next Sabbath, to enjoy the privilege of welcoming them to the church by baptism and the hand of fellowship; after which they will join with us in celebrating that love which we hope has redeemed them from eternal wo.

One other individual, Chek Pau-tit, of whom I have before spoken, appears very well, but he said his sins were so great and he daily came so far short of obedience to the gospel, that he could not venture *now* to be baptized. I have still much hope respecting him. Chek Gno still manifests that a strong conflict is going on in his mind; but, as since he requested baptism, I have been careful to explain to him more fully the high claims of the gospel, and the entire self-consecration required, he does not feel quite prepared to become a Christian on such terms. He is a clerk for the chief superintendent of the gambling operations. His situation is thus easy, lucrative, and in the eyes of men honorable; but he can scarcely feel that it is exactly consistent with a profession of christianity. It is only the influences of the Holy Spirit that can make him willing to give up *all* for Christ. I hope, however, that the struggle which has begun, and which seems to be increasing, will not terminate until the grace of God triumphs. Chek Kue Lim cannot place sufficient confidence in the protecting care of Providence to guard him against the use of all improper means to obtain a living. Formerly, being unwell and unable to do hard work, he engaged in the traffic of ardent spirits. He, however, gave that up some time since, and engaged in gardening, which he followed some time; and I felt much encouraged

about him. Had he continued till now, I should not have felt at liberty to refuse his request for baptism. But a short time since, he rented his house for a gambling room, and he now is cook for the establishment. He says *he* does not gamble. Last Sabbath he was present at the inquiry meeting, and renewed his request for baptism; but as I felt it duty to converse plainly with him, he did not come forward to-day. His case is trying and discouraging.

Chek Mue, from Leng-kea-chu, has not come as he proposed; probably, owing to the agitation resulting from the prevalent expectation of a war with England. This agitation is so great, that travelling between different parts of the country is greatly interrupted. Fortifications are being established at Leng-kea-chu and various other places, and the officers of the king call to their assistance whomsoever they please; and if they meet a boat which is adapted to their service, they seize it. With regard to the danger of war, the king has, indeed, violated the treaty, and the English have demanded satisfaction, which the Siamese, *thus far*, refuse to make; but they will, probably, accede to the proposed terms, when proper means are used.

About this time the mission families were alarmed with the appearance of the small-pox in their neighborhood. Several children of the missionaries were attacked with it, and one, connected with the Mission of the American Board, died. The vaccine virus has been transmitted to Siam, but a new supply is needed *annually*, from the fact that "it always runs out during the rainy season."

*Case of Chek Peo*—"Understandest thou what thou readest?"—Baptism of Chek Te.

Dec 1. To-day I visited Chek Peo, who lives some four or five miles distant. He has been a member of the church between two and three years, is now well advanced in age, and unable to do hard work, and is employed by another man to watch his house, make tea, boil rice, &c., for which he receives his living, and a dollar or so a month. He has been down to meeting but once during the year. Says he maintains morning and evening private worship, and daily thinks of the love of Jesus; but I fear he worships in ignorance. He is unable to read, and a man of his capacity and age would not be likely ever to have attained very

full and clear views of truth, and that little must be mostly forgotten in the course of a year of inattention. He received us respectfully, but seemed too indifferent respecting the truths which we communicated. He was reluctant to have us unite together in prayer, because, as I suppose, two others of the hired men were present. I cannot but fear that, after all, he is ashamed to confess Jesus before men, and that Jesus will not acknowledge him before his Father. I need not say that we feel tired and grieved by his case. He is, at present, the only one of the brethren who gives us cause of special grief. May God, in his rich mercy, pity and save him.

We visited and distributed tracts to some extent in this neighborhood. One individual seemed considerably interested. After conversing some time, Keok Cheng read and explained a portion of a tract containing a summary of christianity. He said, "When you thus read and explain, I can understand; but when I read alone, I do not understand." This remark, I suppose, is true with reference to a *large proportion* of those among the Chinese who are said to be able to read. Hence the importance of *actual missionary labor* among them. Our work is not done, nor scarcely begun, when we have merely spread tracts throughout the land. Tracts are good to accompany the oral communication of truth; but *alone* they will do *little* for the Chinese. How much, then, do we need an increase of laborers!

5. Yesterday a larger number of strangers than usual attended our worship and listened attentively to the discourse on "The love of Christ constraineth us," &c. Peh So during the last week has been suffering from a severe bite of a dog, so that living at a distance he was not able to come. Chek Kue, though present at worship, absented himself at the time of the baptism. He gives two reasons: one, that he did not feel prepared to go forward; and the other, that a friend of his hoped to be ready to come forward *with him before long*. I think he may be somewhat afraid to join us, in consequence of the rumors about war, &c. As stated above, he did not appear at the examination in all respects as we should wish; and it was with me a subject of prayer that God would direct in this affair, and prevent any unworthy person from obtaining admittance to the church.

It was, however, a sufficient compensation for the labors and hardships which we have been called to endure, to lead one lovely disciple down the banks of Jordan and there publicly bury him in the likeness of the Savior's death, and receive him, rising again, as a brother and fellow heir of eternal glory. Chek Te, I think, promises well, as a convert and as a future assistant. A Siamese nobleman, passing at the time of the baptism in his boat, attracted by the sight, came to the place. He arrived while brother Jones was offering prayer in Siamese, listened sometime in perfect silence, and retired. The monthly contribution of the church yesterday amounted to \$1.43.

20. Peh So, having recovered from his wound, was present last Sabbath, and wishes to be baptized next Sabbath. Chek Kue, also, having given a satisfactory explanation of his absence on the 4th inst., wishes to join with him in the privilege.

#### EXTRACTS FROM LETTERS OF MR. JONES.

We select from several letters of Mr. Jones the following extracts, which cannot fail to interest our readers. Alluding to the interruption of tract distribution, mentioned by Mr. Goddard in the preceding journal, Mr. Jones remarks,—

The obstructions in the way of tract circulation are not yet wholly removed; very few call for tracts, and many wholly reject them when offered. Others, however, receive them, and I have heard of no authenticated instance of any person having suffered for receiving them.

It is a matter of serious regret that the obstructions to general intercourse with the people should have arisen just at the time they did; just when the cold season commenced, and our printing operations were suspended for the purpose of being more at liberty for external labor. We are not, however, left without employment. The sickness which has prevailed among us has made considerable encroachment on our time, and those studies which are still requisite for us all, have kept us busy. Should my health be good, I propose now to resume the revision of the remainder of the New Testament, a work for which I can never find too much leisure.

I apprehend there cannot fail to be a reaction, and it will not be surprising

if the partial suppression of tracts should cause them, eventually, to be sought for with greater eagerness. There certainly has been no public edict against their circulation,—there may, however, be an underhanded connivance of the government in the measure pursued. But the subject will, necessarily, be brought to some crisis, and if it appears that the “hangers-on” of the court have acted on their own responsibility, and set on foot the measures for the destruction of Christian books, they may be brought up and made examples of; the king himself, it is hardly probable, would venture to issue a proclamation against their circulation, inasmuch as it would convey a reflection on his wisdom in having allowed it so long; a supposition that he could have erred in doing so, would overturn one of the strongest pillars of his government. Whatever may be the result, we have the strongest confidence in His wisdom by whom kings rule, and that He will so overrule all as to make all apparently dark dispensations “plain.” (See also extract of March 23.)

*Cruelty and profligacy of Siamese priests  
—Royal proclamations—Subjection of  
the priesthood to civil authority.*

Sept. 2. A few weeks ago two priests, named Suk and On, took a pupil who had committed some offence, tied him up by the hands to a bamboo pole extended on the beams of their dwelling, and while Suk furnished sticks (rods), On beat the boy till five or six rods were broken; they then took a slat of a bird cage and flogged him till he lost the power of utterance, when he was taken down, struggled a moment, and expired. The matter was brought before the king, Suk and On were expelled the priesthood, and then tried by the civil officers. This circumstance has led the king to inquire more carefully into the state of the priesthood, and to issue two proclamations, one addressed to the laity of all ranks who regard the interests of Buddhism, and the other to the priests. In the proclamation to the people generally the king says:—

“There are some who enter the priesthood out of affection to the Buddhist religion, and study and practise the prescribed rules; these are properly objects of worship to men and *téwas* (nats); but those who have regard merely to a livelihood, and who will neither study nor practise the prescribed

rules, and who, like those fellows, Suk and On, know nothing about those rules, are *very numerous*. He has, therefore, held a consultation with his councillors and learned men, to know what is best to be done to promote the interests of Buddhism, which is now in such a lamentable state. He learns from them that this lamentable state has arisen from the negligence of the principal priests in instructing their disciples, and the apathy of those disciples in regard to instruction. He, therefore, orders that henceforth there be an annual examination of all the priests in regard to their studies and their practice; if found wanting, they are to be excluded from the priesthood as unworthy. Further; Buddhism has not yet reached the middle of its duration; [it is said to be for 5000 years, and the present is less than 2400;] it is like the rising sun which has not reached its zenith; that it should sink into such a state of degradation is very improper. If things pass in this way, it will not be long before a portion of every priest's residence will be occupied by swinging cots and cradles of infants.”

Considering the strictness with which celibacy is enjoined on the priesthood, the last sentence is very severe upon them. But his Majesty does not content himself with mere prediction; he proceeds to accuse them of smoking opium and *kanjá*,\* of drinking arrack and toddy, of eating at forbidden hours, and forbidden food; of wearing forbidden articles of dress, as hats, pantaloons, jackets, pouches, and aprons; of ornamenting themselves with flowers and jewels; of carrying concealed weapons and bludgeons, committing assaults, visiting dramatic exhibitions, at night changing their priestly garments for others and travelling in disguise, racing boats, and that sometimes even with women; he says some of them engage in gambling, by fighting cocks, fishes, and doves—by racing cattle—and boats—and by lotteries, &c. All these things are forbidden to priests.†

\* Hemp, the extract of which is intoxicating.

† The *ten golden rules*, “the strict observance of which is required of the priests,” are as follows:—

1. Thou shalt not kill animals.
2. Thou shalt not steal.
3. Thou shalt not marry.
4. Thou shalt not lie.
5. Thou shalt not drink ardent spirits.
6. Thou shalt not eat after mid-day.

And the king authorizes any person who sees any priest guilty of any of these improprieties, to apprehend him, convey him to some neighboring wat, and there make complaint against him. This is assuming an authority over the priests which no king of Siam has ever before ventured to employ. They have, heretofore, been regarded as beyond civil law, but now they are placed, in some sense, in the power of any body and every body. The king professes that it is his warm attachment to Buddhism that makes him so anxious to wipe from it every reproach; but scarcely any thing could tend more to lower the standing of the body than these measures. What will grow out of it, time must determine.

A number of priests about a month since got intoxicated, and in that condition assembled a large company, took some books of a ludicrous and lascivious character, and read them off in preaching style, making all the sport possible. Forty or fifty were apprehended, threatened with punishment by having melted lead poured down their throats,—all the apparatus prepared for it; but finally the affair was settled by expelling them the priesthood, setting them up in the pillory for a gazing stock three days, and then distributing them as government slaves.

*Renewal of tract operations—Alleged derivation of Christianity from Hinduism.*

March 23, 1843. The general aspect of missionary labor seems to be again brightening to some extent. People again call for books without trepidation, and a willingness to converse on religion is manifest to a greater extent than formerly. An unusual weakness and irritability of my lungs prevents my seeking this kind of labor so much as I should otherwise wish, and confines me more to those pursuits which can be followed with less detriment to the lungs. Last evening, however, a priest of rank and a nobleman kept me in earnest conversation for nearly three hours,—subjects, literature, art, and re-

ligion. The priest seemed anxious to find the prototype of Christianity in Hinduism. Brahma and Jehovah, Jewish and Hindu sacrifices, the Hindu triad and the doctrines of the Trinity, were all the same to him; or, if not identical, the one was regarded as the origin of the other. As Hinduism is confessedly very ancient, he conceived that Christianity must have been drawn from it with various modifications. But, while he doubted strongly in regard to christianity, he did not disguise his decided conviction that almost all the books in which Buddhists trust, were fables or arrant forgeries. He would not allow the existence of one eternal God; but when his attention was called to the certainty of death, and the unsatisfying character of every thing earthly, he became serious and confessed his ignorance. How mournful such ignorance in a man who is looked up to by thousands as their religious instructor. The facts of christianity he understands. How important that he should feel their elevating and sanctifying power. He is a specimen of many; more intelligent than most.

*Printing department at Bangkok.*

The following is a table of Siamese printing executed from July 1839 to July 1842, including two works in Chinese printed with the press and types. Works in Chinese printed from blocks are not reckoned. The amount of printing previous to 1839, was 928,190 pages. Total, to July 1842, 6,622,090 pages. Much embarrassment has been experienced from the imperfection of the types, and other causes. The Siamese fount, procured at much expense from Malacca, was at first almost entirely unserviceable. And the Chinese fount, obtained from Mr. Dyer, of Penang, though good, was so limited as to require the constant employment of a *cutter* to keep in *sorts*. More recently, the punches of a fount of Siamese type have been cut by the prince Chan-fa-yai. The form of the letter was beautiful, but the lines required to be retouched and the matrices cut. The mission were entrusted with the care of finishing them, with permission to strike off a set of matrices for themselves. "Siamese printing bears a strong resemblance to Hebrew, where the points break or draw out; and being drawn out, are crushed, before they are perceived, on the faces of other types and destroy them likewise."

As stated in the last Annual Report of the Board, the printing department since July, 1841, has been in charge of Mr. Jones.

7. Thou shalt not visit theatrical exhibitions.

8. Thou shalt not dress gaudily or use perfumery.

9. Thou shalt not sit or sleep higher than a cubit.

10. Thou shalt not receive or lay up money.

There are also 227 other rules, which refer to "purity of conduct and proper decorum."

## Siamese Printing executed from July 1839 to July 1842.

Title.	Form.	No. cop.	No. pp.	Total pp.	Edit.
1839.					
Summary of Christianity,	octavo,	10,000	24	240,000	3d.
Story of Daniel,	"	5,000	24	120,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	"
Gospel by Matthew,	"	5,000	120	600,000	2d.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	"
Joseph and Moses,	octavo.	5,000	64	320,000	1st.
1840.					
Siamese and English Vocabulary, (by Mrs. Davenport,)	16mo.	200	272	54,400	"
Summary of Christianity,	octavo,	20,000	24	480,000	4th.
Joseph and Moses,	"	10,000	64	640,000	2d.
Acts,	"	5,000	112	560,000	"
Story of Daniel,	"	5,000	24	120,000	"
Gospel by Mark,	"	5,000	70	350,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	2d.
Scripture Parables,	"	10,000	30	300,000	"
1841.					
Bible Class Questions, (by Mr. Davenport,)	16mo.	200	224	44,800	1st.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	3d.
Golden Balance,*	octavo,	2,000	32	64,000	1st.
First Lessons, Chinese and English,	4to.	550	equal 96 8vo.	52,800	"
Luke's Gospel,	octavo,	3,000	124	372,000	"
1842.					
Scripture Parables,	"	9,500	32	304,000	3d.
Story of Daniel,	"	10,000	24	240,000	"
Epistle to the Romans,	"	3,000	56	168,000	1st.
Summary of Christianity,	"	10,000	24	240,000	5th.
Catechism in Chinese, (job work,)	"	1,000	44	44,000	1st.
" " revised,	"	1,350	42	56,700	2d.
Appendix to Two Friends, Chinese,	"	800	4	3,200	1st.
Total,		151,600	1,608	5,693,900	

Since the close of the tabular statement in July, printing operations have been reduced to some extent, requiring only about fifteen reams of paper per month. "In regard to our further necessities," says Mr. Jones, "very much must depend upon whether we are to have additional distributors. If we are not, further grants of paper will be unnecessary. But if we have assistants in the work, I see no reason why we may not require 200 reams a year, and find a wide field open for all we publish."

## ARRACAN.

## EXTRACT FROM A LETTER OF MR. COMSTOCK.

## Obituary of Mrs. Comstock.

Since the publication of the notice of Mrs. Comstock's death, in our last Magazine, we have received from her bereaved husband a more extended account of the circumstances, together with a brief sketch of her labors and character. Mr. Comstock writes May 3,—

For several months past, Mrs. Comstock had been blessed with unusually good health, and we had repeatedly spoken with gratitude of the goodness of God, in granting us so long an exemption from sickness. We hoped, too, that we should be permitted to labor more vigorously and uninterruptedly for the good of the heathen, than

we had before been able to do. She had just completed a "Book for Mothers," which, I think, was greatly needed, and will, I trust, prove very useful. She was contemplating a work for children, and had begun to inquire for scholars to teach during the rains, just at hand. We had, too, already decided to spend a month or two, early in the cold season, at Cheduba, and then take a tour of a month to Aeng, and the villages on the way thither. Our prospects for the future appeared to be unusually encouraging, and we fondly hoped that we should be permitted to see many turning to the Lord in Arracan. We did not, however, forget that death might derange all our plans, and often conversed together freely on the probability that one of us might speedily be called into eternity. She had no fear of death, nor

\* Including a fourth edition of The Seven Princes.



any anxiety as to the time or manner of her departure, but only spoke of it as affecting our future course.

She was taken ill on Saturday, April 22. Our English doctor was then absent from Ramree, but had he been here, we should not, probably, have thought it necessary to call him, as Mrs. C. had prescribed for many similar cases with entire success. On Monday I saw that her disease was very severe and obstinate, and asked her, if I had not better call the Mussulman doctor, who is left in charge here when the English one is absent. He came Tuesday morning. He prescribed for her, but wished the English doctor sent for, and I despatched a messenger for him. He arrived early on Wednesday morning, and faithfully and assiduously tried every remedy to arrest the disease, but in vain. On Friday evening, the 28th, at 8 o'clock, she very suddenly expired. Occasionally there were slight symptoms of amendment, and I fondly hoped, to the very last, that she might recover. A minute or two before her death, she took some nourishment, and remarked that she thought she should soon regain her strength. I trusted that it might be so, and stepped on to the verandah to say to the native Christians that there was still a little reason to hope. I heard her speak, and hastened to her just in time to see her sink back upon her pillow, and, without a struggle or even a gasp, breathe her last.

The body was immediately surrounded by weeping and wailing heathen women, who felt that they had lost a friend. Such, indeed, was the case; for Mrs. C. truly pitied and loved the women of Arracan, and was never happier than when telling them of the Savior. On the day after her death, as the news spread in the town, men, women, and children, (more of the last two) began to crowd to my house; and it was estimated that about 2,000 were here during the day. Their expressions of attachment to my dear wife, and of sorrow for her loss, were deeply affecting. "How kindly she always spoke to me, when she met me."—"She always gave us medicine, when we were sick."—"She was truly a good woman."—"She came here to die, far from her native land, with no mother or sister near her, because she pitied us." Expressions similar to these, were made and listened to, with many tears. I remarked once, "What crowds are pressing to the house, are *all* from

the town?" A bystander replied, "Yes, as the news spreads, all will be here, for she was greatly beloved." Another added, "Many tears will be shed in Ramree to-day."

I was surprised and deeply affected to witness such manifestations of feeling among the heathen toward a Christian missionary. They more firmly convinced me that she had not lived in vain, but had exerted an extensive and salutary influence, which, I doubt not, will be powerfully felt, in preparing the way of the Lord here. Her labors, too, I trust, will prove the means of salvation to many souls. She was a most conscientious and laborious missionary. The rains before last she had a school, to which she devoted a good deal of time; translated "The Scripture Catechism," administered medicine to the sick, conversed with the women who were daily calling at the house, and taught her own children, beside attending to household duties. She was from daylight till 9 o'clock at evening, constantly engrossed with labors and cares. As far as her own feelings were concerned, she would have delighted uniformly to be as active and busy as she then was.

She was not, however, always called to such constant and severe labor, but uniformly did what she could. Whenever women came to the house, she felt it her duty to leave all, and go and tell them of the Savior; and I recollect that in a few instances, when she was so engaged that she could not at once go to them, and they left without hearing of Christ, she was very much grieved on account of it. If I was not at hand, she conversed with the men too. Toward evening, when she could be out, she might often be found seated on a rice mortar, with half a dozen women around her, in the adjoining villages. Attention to the sick, also, demanded a good deal of her time and thought. I have known her to give medicine to twenty applicants in a day. She was always anxious to accompany me in my tours to the villages during the cold seasons, but circumstances usually prevented it. She would have prepared more works for the press, but for a feeling of extreme self-depreciation, which led her to think that she was not competent to prepare a book fit to be printed. The Scripture Catechism and Mother's Book, are both, I think, calculated to do much good. She not only labored faithfully, but prayed fervently, and with tears, for

the salvation of the heathen. She has, however, entered into her rest; her labors and prayers have ceased, and I am left alone, to train my children up for God, and to do what I can to win the heathen to Christ. The Lord has thus decided, and He does all things well. I am enabled to say, in sincerity I trust, "Thy will be done." I have lost a most affectionate and amiable wife, my children have lost a kind and faithful mother, and a prayerful and diligent laborer is lost to the cause of missions, but I will not repine or murmur. The Lord is as rich in mercy as He is infinite in wisdom, and let Him do what seemeth good in His sight. I need not ask the sympathy and prayers of the members of the Board, and other friends, for I feel assured that I shall have them. Pray, not only that my affliction may be greatly sanctified to my spiritual good, and to the good of other friends, and other missionaries, but also that the death of my dear wife may be made the means of life to many souls in Arracan. Several appear tender, and seem to recall the instructions she has given them.

The above communication was read at the last Monthly Concert of Prayer (Sept. 4), in Bowdoin Square, in this city; in which the Charles St., Federal St., and Bowdoin Square churches are united; and was followed with remarks by the pastor of the Bowdoin Square church, so just and appropriate, that we have thought it desirable to present them to our readers.

Mr. Cushman stated that he had had, the week before, an interview with the mother of the deceased, and also with other friends of her early years, which had impressed him with the conviction that she was a woman of rare worth. And while reflecting on the endowments which so eminently fitted her for usefulness in her own land, he had found it difficult to repress a feeling of regret, now that her life had been so early closed, that she had not been content to devote herself to the cause of religion at home; where, to human view, she might have lived yet thirty years perhaps, the delight of those that loved her, and a blessing to the world.

But since he had heard that letter, he said, his regrets had all given place to acquiescence in that divine arrangement which had given Mrs. C. her work in another field, and for a shorter period. No one, it seemed to him, after hearing that account of the impression which her death had produced, could doubt but that her life, though short, had wrought

results in behalf of christianity abroad, far greater than might have been realized by a protracted life of usefulness at home.

"This homage of pagan sensibility to Christian virtue was, indeed, a sublime and affecting spectacle. A *foreigner*, in the face of all the jealousies and fears which repel approach and confidence; a *Christian*, professing and teaching a religion which avowed a determination of exterminating their own; a *female*, in her weakness contending with the contempt which is everywhere in heathen lands the inheritance of her sex, and contending, too, with all the disadvantages connected with an imperfect command of the language of those whose ear she sought, going forth morning by morning, and continuing the live-long day in the work of gathering around her those who would consent to listen, and speaking to them, in her meekness, of the errors of their religion and of their lives, and pointing them to the Lamb of God; produces such an impression, in the course of eight years, that the tidings of her death waken a thrill of sorrow and notes of lamentation throughout the population of a pagan city! And who can tell the result of this? Suppose that in all these years of toil, not a record had been made of a conversion: an impression, nevertheless, has here been made on the minds of these thousands in favor of christianity, the issues of which are beyond all human calculation. It must be so. Christianity has had her *representative* among them. And it cannot be but that when they have retired from the chamber of her death to contemplate the moral phenomenon which her life presented, they will ask, 'Whence these virtues? The tree which has borne such fruit must be a plant from above: this religion must be divine.'

"We greatly misjudge the value of the service of our missionaries," Mr. Cushman further remarked, "when we estimate it by the number of conversions reported. The great work of the present generation is, to give a proper impression to the heathen mind, of *what christianity is*; to diffuse a knowledge of its doctrines; and to *exemplify its spirit*. Conversions we may expect, but only as the earnest of ultimate success. Our great work is to pioneer: to remove obstructions and prepare for the success of a coming generation. Most nobly and successfully has our sister, then, fulfilled her mission; and had the church of Christ but one such laborer, one such *representative* to a million of inhabitants in heathen lands, the knowledge of what christianity *teaches*, and what christianity *is*, would overspread the heathen world: and another generation would witness the rapid

conversion of its 'every kindred, and tongue, and people, and nation, to God.'"

Such views, we may add, of the relative value of preliminary labors, were habitually cherished by Mrs. Comstock. In a letter from Ramree, a few months before her death, she writes as follows :—"I believe these hills and vallies of Arracan will yet leap at the sound of the church-going bell, and the hundreds and thousands of her children will be seen coming up from every city, village, and

hamlet, with united heart and voice, to the worship of the great Jehovah. It may not be in my day, but my children *may* see it,—God grant that they may be privileged in hastening it on. We see but little fruit of our labor, i. e. so far as *converts* are concerned,—but we see the seed germinating. It is not dead ; it will yet spring up ; yes, this very seed we are now sowing, will spring up and yield a glorious harvest."

## Miscellany.

### MONTHLY CONCERT MAP.

In the August number of the Magazine, p. 211, will be found a valuable letter addressed to the editor, on Missionary Maps, from the Rev. Joseph Tracy, author of the Map of the World, also, of Burmah, Siam, &c. We take the liberty of calling the attention of our readers, specially of pastors and of those who are in the habit of giving instruction at monthly concerts, again to the subject. Mr. Tracy's Map of the World is exceedingly valuable as a means of giving to a congregation an idea of the relative position of different countries in which are missions. It should, in most cases, be used before or in connexion with the Map of Burmah, which was made expressly for the use of Baptist congregations. We are satisfied that nothing will do more to excite a permanent interest in behalf of missions than such instruction as an intelligent pastor could give his people from the Missionary Map. It is feared that its importance is not duly appreciated. Some pastors, we apprehend, are restrained from procuring one from their limited means. Why not call upon their church or Sabbath school to procure both a Map of the World and of Burmah, not for the pastor, but that the pastor may use it for their benefit ?

The following suggestions on the best method of using the map may not be wholly useless to many who are intending to commence the use of them.

1. *Preparation.* The map may be mounted on rollers, in the usual way ; which may be done at any carpenter's shop. Or it may be tacked, at the edges, to a light rectangular frame ; which will sometimes be found more convenient. Or it may be fastened to the wall of a room by tacks or otherwise, without mounting in any way.

Its most convenient position for public use is, against the wall, in the rear of the speaker, and a little higher than his head.

The lamps should be placed so as to throw a strong light on the surface of the map, and yet not between it and the eyes of the audience. However dark the other parts of the room may be, the map will be seen, if there is light enough thrown upon its surface.

Provide a rod long enough to touch any part of the map conveniently. This should be of some dark color, at least for some distance from the end, that it may be plainly seen in contrast with the white surface of the map.

Look out, beforehand, those places on the map which you wish to show, and fix them so firmly in your mind, that you can refer to them without hesitation ; lest your hearers should become weary while you are looking for them.

2. *Introducing the map to the audience.* It will be of great advantage, in respect to subsequent use, if the map is honored with a formal introduction, something after this sort :—Having made the

preparations described above, show your hearers, on a Map of the World, where Hindostan, Burmah and Siam are ; what countries lie between us and them, and what countries beyond and around them ; and what course one must sail, and what countries one must pass, in order to reach them. This may be most advantageously done on the large map of the world, constructed for such uses, and lately published by Messrs. Crocker & Brewster, some of which have been colored expressly for the accommodation of Baptist congregations. But any map of the world may be used ; and a good describer may convey some idea of their position without using a map.

Having shown in what part of the world these countries are situated, turn to the map now under consideration. With your rod, point out the position of Burmah, of Hindostan, of Siam, of Tenasserim, of the parts of China and Thibet. Then point out the principal rivers and towns in each country. It is not necessary that each of the audience should see the little mark which represents each town,—Calcutta, for example. The purpose may be answered, if they see the end of your rod, when you point it out.

Next, point out the different missionary stations, describing the position of each. Say, here is Bangkok, on the Meinam river, about twenty-five miles above the Gulf of Siam ; here is Maulmain, near the mouth of the Salwen ; here is Sibsagor, about the centre of Assam, a little south of the Brahmaputra ; here, about fifty miles distant, a little to the north of east, is Jaipur ; and here is Ava, on this great bend of the Irrawaddy, about half way from Sibsagor to Maulmain, and directly west from the southern boundary of China ; and so of the other stations. It may help to give a more perfect impression, if you observe that it is about 300 miles, in a straight line, from Bangkok to Maulmain ; from Mergui to Maulmain ; from Maulmain to Ramree ; from Rangoon to Akyab ; and from Chetza's village to Nowgong. Care should be taken, however, not to be too minute in

your statements, so as to overload the minds of your hearers with a multiplicity of images, of which nothing will be remembered distinctly ; and it may be well to fix a few leading points in the mind, by stating some interesting facts connected with them.

After the audience have become somewhat familiar with the map, it will be found a profitable exercise to take up the several stations, one after another, and give an account of them. This may be done from time to time, at meetings when there is little intelligence to communicate.

3. *Common use at the Monthly Concert.* The map should hang in its place at every meeting, whether you have any special occasion for it or not. It will speak, both to the understandings and the hearts of all friends of missions. Whenever a missionary station is mentioned, just point to it with your rod, with a very brief remark concerning its geographical position. When a missionary is mentioned, point out his station in the same way. When a missionary journey is spoken of, point out the route on the map. When a people is mentioned, point to the region where they live. Do this over and over again, as occasions recur, with respect to the same persons and places. If your remarks are brief and pertinent, they will not be tiresome, though often repeated.

By pursuing a course of this kind, the audience will soon acquire a clear idea of the geography of this missionary field ; and their intelligent interest in missionary labors will be immensely increased.

There accompanies the map of the World a very valuable pamphlet, which, in addition to much other important statistical knowledge, contains a brief, but remarkably accurate and well arranged digest of every missionary station, both Protestant and Roman Catholic, in the world ; dry, without doubt, to one who takes no interest in the conversion of the world, but full of interest to him who is waiting for the universality of Christ's kingdom on earth.

## Other Societies.

## South Africa.

(Continued from Sept. No., p. 241.)

## WESLEYAN MISSIONARY SOCIETY, (ENG.)

## CAPE TOWN AND NAMAQUAS.

*Cape Town*, with an out-station at *Wynberg* and *Diep River*—Thomas L. Hodgson, Richard Haddy, James Smeeth. Mr. Goodricke, formerly of this mission, died at Cape Town on the 19th of June, 1841—teachers: salaried, 4; gratuitous, 70—members, 241—scholars 890.

The congregations have increased in the two chapels and two private rooms occupied by the Society, and the number of persons brought under instruction is considerable: the influence of the Divine Spirit on the minds of the worshippers is evinced by a satisfactory alteration in the conduct of those who have joined our people. This is most apparent in the Dutch department: the colored people also are helping one another in exhortation and prayer, visiting the sick and afflicted, and inviting the careless to hear the words of eternal life. Six Malays have been added to the church, and one Roman Catholic. The English are in an improved religious state: among the colored people, especially, an increasing divine influence appears. Among the Dutch, Christian affection increases: and whether in pastoral duties, or the public ministrations of God's word, those who minister are often much blessed.

*Wynberg* has been often graciously visited, during the year, by heavenly influences; but, as yet, the prospects are far from being encouraging at present. At *Diep River* several sound conversions have taken place; and our Society, consisting of 18 members and 12 on trial, is much alive to God. The work is immature, but its genuineness is clearly manifested; and we are much cheered by having added to our numbers another little band of praying souls.

*Stellenbosch* and *Somerset*—Edward Edwards—teachers: salaried, 2—members, 120—scholars, 250.

Considerable improvement in our members has taken place: many of them appear better to understand their duty to God and one another; and they often weep and lament that so many years of their lives have passed away in sin and ignorance of God. Frequently they ex-

press their gratitude to Divine Providence for sending us to proclaim the glad tidings of salvation. There has not only been an increase of numbers, but the spirituality of the older members has been more in character with their profession than formerly.

*Lily Fountain*: near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson, Jun.—teacher: salaried, 1—members, 87—scholars, 85.

On the occasion of a visit from the Rev. T. L. Hodgson, a public missionary meeting was held, when the natives contributed cattle and corn to the value of 18*l.* 2*s.* 6*d.*

While the people were announcing their several subscriptions, I was much affected to see 21 little children approach Mr. Jackson with a half penny, 9 with a penny, and 2 with three halfpence each.

I visited this station in April 1824; since which time it has been a great blessing to many hundred persons connected with it, as a missionary institution. Their improvement in outward circumstances, and the fact that many have died happy in God, and many more are walking in the joys of salvation, present sufficient proof to satisfy the missionaries that their labors have not been in vain; and the Christian public may be assured that their contributions have not been spent for nought. With this pastoral people much has been effected as to civilization.

*Nisbet Bath*, with 5 out-stations: in Great Namaqualand—1834—Edward Cook—teachers: salaried, 2; gratuitous, 10—members, 256—scholars, 740—scholars in the night school, 30.

This station, so unpromising at its commencement, is now rising into great importance. Under a gracious visitation from on high, upward of 250 individuals have, during the year, been added to the church. Several of the Christian Namaquas are able to render valuable assistance to the missionary; among whom a prominent place is occupied by David Afrikaaner, one of the seven sons of the once notorious freebooter, Titus Afrikaaner.

Under the impression that it would be necessary to leave the scene of his labors, Mr. Cook writes—

The present state of my health appears to leave me no choice as to my continuing in this country; and, therefore, we purpose setting off to try some other situation, as may be advised by the District Meeting.

I am most concerned, lest, with our limited means, we should not be able to send a missionary to supply the vacancy thus occasioned; the necessary consequence of which would be, neglect of the members collected, a disorderly scattering, and, perhaps, an entire loss of influence with the people. I can enter into the difficulties of the Committee; but I am overcome by a fear lest the little enclosures formed should again become waste, and the fields opening bright with promise be suffered to close against us in darkness; and I cannot refrain from appealing to you for assistance.

## ALBANY.

*Grahamstown*: Wm. Shaw, *Superint.*, Wm. B. Boyce, Thorneley Smith—*Salem and Farmerfield*: John Richards—*Bathurst and Lower Albany*: John Smith, Jun.—*Port Elizabeth and Uitenhage*: George H. Green—*Fort Beaufort*: Wm. C. Holden—*Haslope Hills and Amahala*: John Ayliff; Joseph C. Warner, *As.*—*Cradock*: John Edwards—catechists and readers, 3—teachers: salaried, 3; gratuitous, 152—members, 828—scholars, 1449.

The congregations are increasing, new chapels are rising up, and former erections are receiving enlargement. In the last year, an excellent stone chapel covered with slate has been completed at Port Elizabeth, at a cost of 1300*l.*: at Uitenhage, 500*l.* has been expended in the purchase and fitting-up of a place of worship: a new chapel has been completed at Cradock: a considerable addition has been made to the chapel at Clumber and the English chapel at Grahamstown. The entire expense of all these chapels is met by local exertions.

The colonial stations are assuming a character of peculiar interest, in consequence of the stream of immigration which is continually flowing into the colony from Caffraria and the Bechuana country. Grahamstown, on the Sabbath, presents a gratifying scene: at one and the same time the word of life is preached by the missionaries, and the praises of God are sung in three different languages.

We have lost by death, at Grahams-town, several very valuable church members during the year; but they died in the faith, and now inherit the promises. Notwithstanding these breaches, there has been an increase of 33 members, and there are now 21 on trial for membership. The total number of church members in the circuit is 402; of whom about 68 are natives, of various tribes: the others are of European race.

At Farmerfield the work of God is going

forward delightfully. The Sabbath congregations comprise from 280 to 300 persons, of various tribes, who listen with great attention. The number of church members is continually increasing, as new converts are almost every week gathered from those that are without. The religious state of the people is highly gratifying: their experience is sound and scriptural; their conduct is consistent; and those who have an opportunity of daily observing it, speak of them in the highest terms of praise.

In my journeys, I am often cast among the Dutch colonists; and at the present time there is a constant communication kept open between the colonists and the emigrants, so that I have frequent opportunities of hearing their views of missionary labor in the country north of the Orange River. Generally speaking, they talk of our missions as something very wonderful. The following remarks were made by one of these people:—

“One afternoon, I saw a wagon approaching our abode, and some of the *Zwaarte Heidenen*” (black heathens) “came from the wagon to ask permission to remain there for the night. Unwillingly, I gave my consent: and when I found that the wagon was the property of the captain of the heathen, I became much alarmed, being alone. In the evening, as the sun was setting, I saw the captain call his family and people together at the side of the wagon; and, just as a Christian would do, he took out a book, and they all sang a hymn in their own language: he then read what I found was the bible, spoke to his people like a *predekant* (preacher), and then the whole of them knelt down on the ground, while the heathen captain prayed; after which, they spent the evening round the fire at the side of their wagon, as if they were the happiest people in the world.”

At Farmerfield the congregations are large, both on the Sabbath day and on the week day evening. The people residing at this place belong to various native tribes, many of whom, but a very short time since, were immersed in the grossest ignorance and barbarism. Now, on the Sabbath, three or four hundred of them are seen, clad in decent apparel, repairing to the house of God. The number of members in the society is constantly increasing. The acquaintance of many of these persons with experimental religion has both delighted and astonished me. A mighty work is going on among this people; a work which, I trust, will have its influence on numbers not residing in the institution, but with whom the institution people frequently come into contact.

## CAFFRES.

AMAKOSE: *Newton Dale* and *D'Urban*: Wm. J. Davis—*Beka and Gwanga*: John W. Appleyard—*Wesleyville*: Wm. Impey—*Mount Coke*: Henry H. Dugmore—*Butterworth*: Horatio Pearce—*Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer. AMAPONDO: *Buntingville*: Thos. Jenkins—*Amabaka*: Wm. H. Garner. AMAZULU: *Port Natal*: James Archbell—catechists and readers, 20—teachers: salaried, 16; gratuitous, 43 :—members, 241—scholars, 2247.

In Caffraria, a powerful apparatus of means is steadily brought to bear on the superstitions of the native mind. The gospel is preached; the Christian sacraments are administered; the scriptures in the vernacular tongue are circulated; old and young are taught to read in the mission schools; branches of the "Watson Institution" are training native teachers; a quarterly periodical publication in the Caffre language is disseminating useful knowledge among the people; and decided conversions to God take place at all the stations. Even the formidable marauding chief, Capai, since he has received the missionary whom he so ardently desired, has commanded his people to observe the Christian Sabbath.

The schools have been very much interrupted during the year, by the prevalence of the small-pox. It is gratifying to find that the number of female scholars in the schools is greater than that of the boys.

The missionaries, having translated the New Testament into the Caffre tongue, are exerting themselves in completing the translation of the Old, and in preparing other useful publications: 6800 copies of various works have been printed at the mission press in Grahamstown during the year.

The greatest encouragement at Butterworth is the establishment of two outposts in the tribe, under the care of two native preachers, both the fruit of missionary labors at that station. One of these is with a Fingoo population; the other is with a section of the Caffre tribe. The first native preacher taking charge of a mission station in Southern Africa bears the name of Richard Watson. The other native preacher, whose name is Bithle, is living with a Caffre chief by the name of Potsana. This chief, driven from that part of the country which he formerly occupied by war, fixed his residence near the mission station at Butterworth. He often attended the means of

grace; and the truths which he there heard produced such an effect on his mind, that, when he removed to his former residence, he earnestly requested that some person might reside with his section of his tribe, to teach him and his people the way of life; and Bithle, who had long acted as a local preacher, was selected for this duty. He was received by the chief as a messenger to him for good. He has attended regularly to all the means of grace since the arrival of his teacher; and uniformly uses his influence with his people to induce them to accompany him. The preacher is a Fingoo; the chief and his people, Caffres by nation. Now it is well known that the Caffres have long looked on the Fingoes as dogs.

On this Sabbath, at our early morning service, Kama preached; and at our Monday service I endeavored to explain the nature and obligation of Baptism and the Lord's Supper, and to enforce the duties connected with them. Ten adults were then baptized, in the presence of the congregation; the usual questions contained in the baptismal service being put to them, and satisfactorily answered. All seemed deeply affected, several to tears; and at the close of the service, including the 10 just baptized, we numbered 22 communicants at the table of the Lord.

In the pending dispute between Gxaba and Makass, I have been called to interpose. Gxaba knew that if he sent a messenger to the other Chief, he would be murdered, and, therefore, resolved to seek recompense by war. By my mediation they were brought together, or rather Gxaba sent his great counsellor to meet Makass. I distinctly informed them that I could be no judge of such matters, and that I only appeared in the character of mediator: that, as a Christian missionary, I was a man of peace; and the word of God, with which I was come among them, was a word of peace to all: and that, although I was a "teacher," residing in Gxaba's country at his request, yet I was the friend of all. As usual, they separated without settling their difference. I sent a message to Gxaba, stating that I should visit him in a few days. At this interview I pointed out the evils of war; and then adverted to the impolicy of it in his case. He referred to some of the wrongs which he had suffered from this chief; but, in conclusion said, "If you say that word, that I must not fight, I will not." I replied, that he did right to hear the counsel of his missionary. His chief counsellor then addressed me, saying, "The word of our 'teacher' is good indeed. It is a right word, and we thank

him much to-day. We rejoice that you say you will tell Gxaba all that is in your heart. This is good, and you must not be tired of doing so."

On the Sabbath, our congregations at Bantingville are large and attentive, both at the station and in the neighboring parts, where we regularly itinerate. Our chapel is now considerably too small; for many cannot gain admittance. Some of our hearers come five and six miles on the Sabbath to hear the word of life; and their earnest inquiries to understand what they hear give pleasing evidence that our labors are not in vain. Our people are steadily advancing in grace and in the knowledge of Jesus Christ our Lord, and are adorning the doctrine of their profession.

#### BECHUANAS AND OTHERS.

BECHUANA COUNTRY.—*Thaba Unchu*, among Barolongs and Bassoutos; and *Ratabani* and *Mirametsu* among Corannas: Richard Giddy: James Allison, *As.*; 2 *cat.*—*Plaatberg* among Newlanders and Bassoutos, and *Lishuani*, among Bassoutos: James Cameron: 1 *cat.* MANTATEE COUNTRY.—*Imparani*, *Moteng*, *Sevumelo*: Francis Taylor: 1 *cat.*—*Umpukani*: 1 *cat.*—*Colesburg*: George Bingham—*Buffalo's Vlei*: W. Shepstone—members, 463—scholars, 540.

The marauding expeditions of Sikonyela, the chief of the Mantatees, have, to a considerable extent, dispersed the natives at some of the stations; and several converts have, in consequence, been deprived of instructions and pastoral care, while others have had to suffer persecution from their countrymen. These troubles, however, have served to evince the strength of the religious principles of the native members; several of whom, it is known, continue to meet together for Christian worship in their places of retreat, while others have gladly endured the loss of all things, rather than allow their friends to lead them back to heathenism.

Arrangements have been made to meet the somewhat altered state of things which has arisen in the eastern part of the district, in consequence of the war; and the missionaries are cheered in their work by many indications of good. In the course of the year, the natives at *Plaatberg* have built a substantial brick chapel, capable of accommodating 500 persons, without any expense to the Society at home: a second commodious chapel has been erected at *Lishuani*, chiefly by local exertions; and a third at *Colesburg*, at an expense of 420*l.*—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

#### Baptist Missionary Society, (Eng.)

During the last year this Society has sent out eight missionaries and their wives; one to India, one to Ceylon, one to the Bahamas, five to Jamaica. Three have been compelled to retire from their work through loss of health, besides three female missionaries. Some of these are expected to return again to their fields of labor. One male and one female missionary have died. The Society has in all, in the foreign field, 81 male and 59 female missionaries, 193 native preachers and school teachers, 174 day schools, 10,088 day, and about 15,000 Sunday scholars. Communicants added during the year, 3,569; total 36,833.

Of the 32,500*l.* which compose the jubilee fund, distinct from the ordinary annual collection of the Society, 1,175*l.* have been granted by the Committee for training active agents in Ceylon, Africa and West Indies; for purchasing the premises and library for a school at Calabar, in Jamaica, of which Rev. J. Tinson has accepted the office of principal, 1,125*l.*; and 50*l.* toward the purchase of books and furniture for a similar institution at Colombo.

The establishment of the new mission in Western Africa will cost in the outset probably not less than 3,000*l.* A vessel is to be employed for the exclusive use of this mission, toward which 500*l.* have already been contributed as a special donation. The Committee hope that the whole amount can be raised without breaking in upon the Jubilee Fund.

A new mission has already been begun in Trinidad.

A committee raised for the purpose, report that they have obtained freehold ground in a very eligible site, (in the city of London) and hope to have a building completed by the close of the year, to be held in trust for the Baptist Mission, and to be adapted for the use of other denominational societies. A large room, also, will be provided as a denominational library.

The Society, for the first time in many years, is entirely free from debt.



### American Board of Commissioners for Foreign Missions.

#### NESTORIANS.

LETTER FROM MR. JONES, MARCH 8, 1843.

#### *The Seminary—Description of the Scholars.*

The number of scholars at the present time is about seventy-five. More than a hundred different individuals have been in attendance this term. Many who have been two or three years in the seminary, have been sent to the villages to teach schools.

Among the number of present attendants, are six priests, and eight or ten deacons. One of the priests is a lad thirteen or fourteen years old, from Jelu, a relative of the patriarch, and designed for the office of bishop. He is amiable, and promises to become a good scholar. One or two other lads will probably succeed to this office, if they outlive the present incumbents, who are old men. The other priests are too far advanced in life to promise much for this world. If they can be brought to feel that influence which will fit them for heaven, it is all that we can ask. Some of them are decrepit, and their locks have been whitened by three score winters, but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads, to read the tracts that we have published in the modern language, and are seen by hours together bending over the sacred scriptures, with an apparent desire to understand what they teach.

The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths they learn here, and most of them will, probably, ere long, sustain ecclesiastical offices. Who can estimate the influence they are destined to exert on their people for good, if they become pious, or for evil, if they remain impenitent? Will not the churches remember this seminary when they pray for the colleges of our land?

LETTER FROM MR. PERKINS, MAY 25, 1843, WRITTEN FROM ERZERROOM.

#### *Disputes between Turkey and Persia—Prospect at Erzerroom.*

The commissioners from England, Russia, Turkey and Persia, now convened here to settle the disputed boundaries, and arrange other differences between the two latter countries, are said to be making en-

couraging progress toward an amicable adjustment. This instance of two bloody Mohammedan governments, abandoning the sword, and referring their political difficulties to the arbitration of Christian powers for settlement, is a striking index of the progress of civilization, and of the general influence of the gospel in Asia.

Our missionary brethren and sisters at Erzerroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The presence of twelve or twenty intelligent Armenians, assembled at the missionary's house to be instructed from the scriptures, is a scene which I could not have anticipated when we passed Erzerroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzerroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated.

Mur Yohannan enters with much interest into the religious state of the Armenians here, as he also did at Trebizond.

#### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, MAY 31, 1843.

#### *Threats of Persecution—Desire on the Part of Armenian Females for Intellectual and Moral Improvement.*

We have had several threats of persecution, but hitherto the Lord has stayed the hand of the destroyer. Some who were inquirers, however, have gone back to their former security, and, as might be expected, have joined hands with our enemies. Such cases are painful, but they are ever to be expected in this world. There are some individuals who are exceedingly active in endeavoring to prejudice the minds of people against us, and against the truth; some of them employ ridicule and sarcasm for this purpose. The Lord restrains their influence, however, and carries on his own cause in spite of them.

You are aware how little has been done as yet among the Armenian females. Not long since I gave notice to some of our native brethren, that if any of the females would come to my house any time during the week, I would hold myself in readiness

to preach to them, every day, if they chose. They cannot come to the preaching service on the Sabbath, nor can they come at any time, in large numbers, without exciting attention and remark. In consequence of my invitation, however, I have had two different companies of them, and although the number was very small, yet I feel no small degree of encouragement from this little beginning, and especially from seeing how exceedingly anxious some of them are to learn the truth. One woman, fifty or more years old, brought her two daughters to hear the gospel preached; they walked at least three miles for this sole purpose! There are several among the females whose minds have been awakened through the labors of the pious priests, and some, we hope, are truly converted.

Our preaching services on the Sabbath are well attended, and we are coming in contact with new inquirers from time to time. This is indeed a great work, and I tremble when I think of my unfitness to have any part in it. The newly enlightened and converted will necessarily take their tone from us. How spiritual, how holy, how zealous, how full of faith and of the love of Christ, ought we to be! How near ought we to live to the heavenly world! Oh that all the people of God would lift up their cries mightily for us to the Throne of Grace, that we may speak from hearts full of Christ and of eternal things.

#### SMYRNA.

The missionaries at Smyrna are chiefly occupied with the press, publishing bibles, tracts and religious books. The books issued at Smyrna are carried into the interior, and sold at about one half of their value. Through this agency, together with the direct labor of the missionaries, an interesting work is going forward among the Armenians, both in cities and villages widely scattered from each other. The following extracts from the journal of Mr. Adger will be read with interest.

#### *A Growing Christian.*

I have been much affected and delighted by the tender spirit manifested by an Armenian brother from Constantinople, who is spending a few weeks here, and whom I invited to take up his abode at my house. He is the S. 2d, mentioned in the little tract published some years ago in America, concerning some hopeful young men at Constantinople. It was evening, and our missionary circle were holding their usual

singing meeting at my house. It happened, as I rose and left the room, that he also went out just before me. I invited him into my study, and we seated ourselves in the dark, to have a little conversation. I requested him to tell me how he first came to feel a special interest in the subject of religion. He gave me no immediate answer; but after a few moments, as I could perceive by a dim light from the passage, clapped his hands to his face, and burst out into loud weeping. This he repeated several times before I thought it best to interrupt him. After this flood of emotion had somewhat subsided, I asked why he wept. He replied, "I am thinking of Christ's love to me, and how ungrateful I am to him," and then he wept again. We had a long conversation afterwards, throughout all of which I could not but perceive that this dear brother's state of mind was far more tender and lively than my own. He seems to be indeed a living and growing Christian. No one can be long in his company, if able to converse with him in Turkish or Armenian—or even in Greek, of which he has but an imperfect knowledge—without feeling that there is a real work of the Spirit going on among the Armenians.

#### *Soonists.*

This is the name of a literary and patriotic society, composed of Armenians. The object of the society is to promote, in every possible way, the advancement of the nation. One of their plans is to select twelve Armenian youth, and send them to foreign countries to be educated, with a view to their becoming teachers on their return.

S. is now reading D'Aubigné's Reformation, with great interest, sitting up till one o'clock at night. He remarked this morning, in reference to the projects of the Soonists' Society, that perhaps God designs them to become agents in carrying on the reformation here, just as, in the time of Luther, he made use of learning and learned men as one means of extending his work. It is indeed encouraging to notice how here, as was the case in Germany at that time, liberty, learning, and evangelical religion, are reviving together.—*Missionary Herald.*

#### **Board of Missions of the Protestant Episcopal Church in the United States of America.**

The whole amount of receipts during the last year was \$35,197 50. Exceeding

that of the preceding year by \$5,718 23, and the year preceding that, by \$12,079 47. The Board is now in debt \$4,494 59.

Several bequests have been made to the Committee, which cannot be legally claimed, inasmuch as the Board is not incorporated.

The fields of labor are Western Africa, China, Eastern Missions, and Texas.

#### WESTERN AFRICA.

Primary station—Cape Palmas. Outstations, five.

The Society's Annual Report quotes the following from Rev. Mr. Payne, one of its missionaries. "Six years have this day elapsed since the first missionary landed at *Cape Palmas*. We have now six stations opened, operating on a population of 20,000, and imparting instruction to about 200 persons, men, women, and children, in day and evening schools. Thirty persons have been admitted to the church, of whom one half were natives. Of the twenty-three laborers employed in the mission from its origin, three (white) females and one (colored) male, have been removed by death. The fact that but yesterday we committed to the dust the mortal remains of one of the dear sisters, has thrown a gloom over what would otherwise have been a joyful Christmas."

Two of the above persons, who have died during the year, are single females, Miss Coggeshall and Miss Chapin, who recently left this country as teachers.

In spiritual things, and in a further advance toward the accomplishment of the design of the mission in bringing the heathen under the influence of the gospel, the Committee rejoice to find evidences of the divine favor. Many individuals have been induced, the past year, to surrender or destroy their gregrees, with which are connected some of the grossest superstitions of the country.

#### CHINA.

Station, Kú-láng-sú—a small island about half a mile from Amoy; the latter con-

taining about 180,000 inhabitants, with many populous towns and villages around, so that Christian missionaries there may now have intercourse with hundreds of thousands of Chinese. Boone, the Society's missionary, expresses the opinion, that a more favorable place for preaching the gospel to heathen men the world does not afford. Late occurrences prove that through the instrumentality of the wives of the missionaries, disease may be had to the females of CHINA.

#### EASTERN MISSIONS.

The Committee have watched, with much anxiety, the progress of the mission to Eastern churches. So delicate are the relations subsisting between those churches and our own—so perplexing many of the questions involved—so difficult, on the one hand, to avoid an infringement of Episcopal principles, and on the other, to prosecute with efficiency the spiritual renovation of the churches—so conflicting are the views on this subject held by prominent friends of missions—so great the expense necessarily involved, an expense, in the opinion of the Committee, warranted only by strong probabilities of most favorable results—inadequate the means furnished for the end, without subtracting from those which should be employed on an expanding scale for other missions of great promise; the Committee feel compelled to recommend to the Board, a *deliberate inquiry into the expediency of discontinuing the mission to Crete*, gradually reducing expenses of the mission at Athens, with a view to its ultimate relinquishment or transfer, and the concentration of effort in the East, should such effort be deemed advisable by the Board, in the Syrian churches of Mesopotamia. The mission at Constantinople, which, since the return of Robertson, has been regarded chiefly, preparatory to the more direct prosecution of missionary effort in the Syrian churches, has been discontinued by the unanimous action of the Committee, after prolonged deliberation.—*Spirit of Missions*.

The Committee express their opinion in favor of such a continuance of effort in half of the SYRIAN CHURCHES, as the means are competent to meet.

## American Baptist Board of Foreign Missions.

### CONDITION OF THE TREASURY.

The amount of money received into the treasury from April 1, 1842, to September 1, 1842, was \$22,204 55. The amount received from April 1, 1843, to September 1, 1843, was \$27,180 82, making an increase, during the first five months of the Convention's year, of \$4,976 27 ; or at the rate of \$995 25 per month. By this the Board is encouraged. The greatest encouragement, however, arises from the fact that most of this increase can be traced to congregations in which are known to have been more increased efforts, based upon such principles as warrant their perpetuity. There are, doubtless, hundreds of pastors and churches, who love the cause of missions, who could augment their annual contributions in the same proportion with the utmost ease, and would do so, could they be made sensible of their deficiency. Some churches have doubled their contributions this year compared with the last, others have increased a quarter, or a sixth. From these the increase has arisen. But the mass of the churches are still stationary. We state these facts, not only because they fall under our observation, but because they constitute a ground of encouragement. What a few have done, we believe the mass will do. This neglect of duty does not, we apprehend, arise so much from want of interest in the condition of the heathen, as from an imperfect idea of the specific claim which the cause has upon themselves.

"WE HAVE LET DOWN OUR PLUMB-LINE  
DEEP INTO THE WELL OF CHRISTIAN  
LOVE."

The following encouraging language was held by one of the missionaries of India, who was present at the late London anniversaries.

So long as we find that God is moving the hearts of his people in this land to meet our calls on them—and from many an humble individual there are sent forth to us

contributions to the extent of their means—yea, and I am sure I may say, in the case of many of the poor, beyond their means—it is a pledge to us, that from millions—aye, millions—of hearts in this country, there is a response coming back to us, "Go on in the way which you have hitherto trod, and we will go on with you." For I have observed, that whenever there has been a real case made out for the co-operation and sympathy of Christian people in this land, they have met it. *We have let down our plumb-line deep into the well of Christian love*, but I am firmly convinced that we have never yet fathomed it; and that if we are encouraged by the pillar of cloud so clearly leading us to China—if we go there, and find that our work enlarges around us—if we go to the Teloo-goo district, and find that our work enlarges in that wide district, and that it is clearly proved that we must have our means of operation doubled—then the means of carrying on the work will be doubled.

Could one of the missionaries of this Board with honesty use such language? The condition of heathen nations has cried for an increase of funds. The missionaries have wafted the cry across the waters. This Board, the pulpit and the press, have reiterated it in this country. Appeals fall of truth and of the most solemn interest have been made again and again, but with little effect. The missionary in the foreign field languishes for the want of coöperation and sympathy of Christians at home. O when will the day arrive that, instead of entreaty and Christian chiding, the missionaries of this Board can stand before the great congregation, and exultingly say, "We have let down our plumb-line deep into the well of Christian love;" or that they have heard a response come back to them from their native land, as they have plead the cause of the poor heathen, "Go on in the way which you have hitherto trod, and we will go on with you?"

We have sometimes hoped that better days were at hand. There is a new movement in the church. There is a *sound* of abundance of rain. O may it be a cloud full of salvation.

we went in, the women who were around, eating on the floor, withdrew; and the two men of the house, who provided our meal, as is common with poor people, brought forward their rice in about a half-peck piggin. There were also three small saucers,—one of fish, one of greens, and one of very salt fried eggs, to eat with the rice, but no bread. The instruments with which we were to eat, were a small bowl and a pair of chop-sticks each. The chop-sticks are simply two straight sticks, about six inches long and not very large, perhaps a little larger round than the quill with which I am writing. We all sat down together, the teacher, myself, servant, and the two men of the house. After asking a blessing upon our food, each of them drank two or three very small cups of a very weak kind of Chinese spirits, as a commencement. One of them then helped me to a bowl of rice, and I commenced operations with my chop-sticks,—no knives, forks, nor spoons. We hold the sticks between the fingers and thumb, and dip them into whichever sauce we like best, take out as much as we can hold between the end of two small sticks, dip that among the rice, and thence into our mouths. I must acknowledge that my practice in this “celestial” manœuvre has not been sufficient to make me very expert; but what I lacked in skill, I made up in perseverance.

On the 15th Mr. Roberts commenced a tour of several days among the neighboring villages. One of these was Saw-ke-wan, a village of about 1000 inhabitants, chiefly stone-cutters or quarriers.

16. This village is situate around the borders of a bay, and extends from one end of the settlement to the other, from two to three miles. Mr. Le, with whom we are stopping, is located at one end of the settlement; and this morning, after early breakfast, in company with my teacher, I took my cooley, with some books, and went to the other end of the settlement, to begin our day's work of endeavoring to publish the “word of reconciliation,” to a people who had, perhaps, never before heard the name of Christ! We commenced with a company of fishermen—twelve to twenty—a portion of whom attentively listened to our message, received us politely, treated us kindly, made some inquiries respecting our doctrines, and requested books,—

more than we were able to spare them, though we gave them some. Thence we came back around the bay, from house to house, preaching the gospel and distributing books to as many as circumstances would permit. As I was a stranger, (had no tail like the Chinese, and, consequently, easily discovered not to be a real Chinaman,) and not very well acquainted with Chinese etiquette, in making first visits, I thought it best to put forward Chow, the teacher, conforming, as near as possible, in all things pertaining to etiquette, to what he said and did. I noticed that he never went into a dwelling-house without a special invitation, and if there was no man there, he would scarcely look in, but immediately turned away.

The little shops, which were few and but poorly furnished, were chiefly supplied with idolatrous merchandize, or such things as the Chinese use in the worship of their idols; hence, when the gospel takes effect among this people, we must expect to meet with many like Demetrius, saying, “Sirs, ye know that by this craft we have our wealth;” who, like him, will stir up persecution against the promulgators of the gospel! I had to avail myself to-day, generally, of Chow's interpretations, who speaks the hakah dialect; as the chief part of the inhabitants of this place speak that dialect, which I very imperfectly understand. Chow also speaks the punte, or Canton dialect, which I speak.

The hospitality of the people was quite marked to-day. At the first place they inquired whether we had been at breakfast, and proposed preparing one for us. At another place or two, they invited us to eat with them; and at two or three, they invited us to put up with them, not knowing that we already had lodgings. They betrayed no suspicions of us, because we were strangers, but seemed at once to receive us as friends, and listen to our instructions. To-night I discovered that one of the family where I am stopping, has given up his bed for me, while he, himself, has gone to sleep in the open air.

#### *Removal to Hongkong—Character of the assistant, Chun.*

Hongkong, Feb. 2, 1843. To-day I removed from Chékchú to Hongkong, the mission house having been finished in which I am to live, on the mission lot. I have lived at Chékchú since April last, in a small Chinese house,

and still leave there my assistant, the old disciple, Chun,\* to preach the gospel to his countrymen of that place, and to all who may come to hear him, and to give them books, of which I have left him a good supply. The old man now enjoys good health, and seems to be much in the spirit of preaching to his people. Of this I have had good evidence, as my room was situated near the public hall, and often he taught the people when I was in my room, and he knew not that I could hear him. The old man appeared to feel the weight and responsibility of being left alone, and thrown upon his own resources for the first time. A day or two before I left, he was summing up the amount of his book knowledge, on which he could depend. He said there were three of the principal tracts, pointing them out, that he fully understood and could read entire. He also explains them. When he first heard the gospel, he could not read. The more I know the old man, the better I love him as a Christian, and the more confidence I have in his piety and faithfulness. The morning I left, he thought that I had forgotten or in the bustle was about to neglect family prayer, and he very modestly asked me whether we should not worship Jesus before we parted? To which, of course, I assented, and joined with him in prayer; and when I had closed, he himself went on and prayed another prayer. And when I started, he went with me to the water's edge, and then again, before I embarked, of his own accord prayed for me. I believe he sincerely loves me as a brother in Jesus; and there are few whom I love better than him, or in whose piety I have more faith.

26. This morning came back to Chekchú to visit Chun, after an absence of twenty-four days. I found him better in health and appearance than I had ever seen him before. As I only expected to stay a day or two, I took the place of a visiter in order to see how he is doing. After providing me a breakfast, he took his seat at the table as teacher, gave each of us a book, then, turning to the ten commandments, read, and after my teacher had explained, gave us who were in attendance, being eight or ten, a lecture, and prayed with us. We next went to the bazaar chapel, which was opened for public worship, when fifteen

or twenty persons came in,—two women among the rest; and he opened the meeting by public prayer, and gave us a sermon of considerable length, and, I think, much to the point. After the closing remarks and prayer, he returned to the public hall of his residence, where I joined him after an hour or two, and found him sitting at the table with the tract entitled "God's Compassion for the World," lying before him. Out of this he was busily engaged instructing his hearers, to whom he also gave tracts: others came, and again others, to whom he did likewise. He seemed hardly to be able to get time to cook and eat his dinner. At dark he lit three lamps in the hall, where two teachers and several others had called for instruction, and to these he gave a pointed, faithful lecture of considerable length; after which we read a portion of the tract above named, and kneeled down and he prayed. The hearers not seeming tired, I gave them a lecture after prayers, to which they seemed to give marked attention; after which he again, of his own accord, made further remarks, and the meeting broke up. When we were alone, I inquired what he thought of several persons, some of whom were here this evening, who profess a desire to become followers of the Savior, and was much gratified with his apparent discrimination and propriety of judgment. He thinks one of them is near the kingdom of God; but some of the others he thought were pretenders.

In his manners, Chun is unassuming and mild, but he is no respecter of persons when teaching the gospel, but declares to all that the emperor must be saved by the Savior as well as the beggar, or perish. He seems to be full of the gospel, and doing his duty faithfully as an assistant missionary. Indeed, I do not believe there is a missionary in the field, foreign or native, more likely, with the blessing of God, to win souls than he. He has made decided improvement in both speaking and praying since I left him. He has taught the boy he has with him to read the tract above named, since I left, and is teaching him at this moment, though it must be 10 o'clock at night. Indeed, this old disciple might be considered a miracle of grace! Two years since, he was addicted to opium, the Chinese besetting sin, was a poor beggar, and could not read. Now he uses no opium,—reads, explains, teaches, and preaches with so much propriety and

\* Baptized by Mr. Roberts in June.

power, that one forgets the beggar,—the man, and becomes absorbed in the subject. *By the grace of God he is what he is.* Truly it hath pleased God “to choose the weak things of the world to confound the things which are mighty.”

### KARENS.

#### EXTRACTS FROM THE JOURNAL OF MR. MASON.

Mr. Mason writing in August, 1842, says, “Not knowing but that the Lord’s time to favor Zion is approaching, I have ventured to appoint a protracted meeting at Pyeekehya, to commence at the close of the harvesting (about the first of January), and have invited several of the brethren to attend.” The voyage to that place, described in the succeeding extracts, appears to have been taken for the purpose of making preliminary arrangements. The cholera breaking out, and Mr. Mason’s health being also impaired, the project was necessarily abandoned, and on the 10th of January he commenced his return to Tavoy, where he arrived on the 13th. “Though disappointed in my expectations,” he remarks, at the close of the narrative, “I have still many causes for thankfulness. I was gratified to see the Christians around me grow in grace; and more than thirty individuals, while I was there, either gave or sent me their names as applicants for baptism: and the church made a collection for the Missionary Society, amounting in money and provisions to upwards of twenty-two rupees” (about ten dollars).

The location of Pyeekehya may be seen on the accompanying map, prepared by Mr. Mason. It is about six days’ journey south of Tavoy by land, and three by water. The church at that place is of several years’ standing. In 1836 it contained fifteen members, and had a “good place of worship,” built by themselves, with a native pastor and a school-teacher. In 1841 it numbered sixty-five, and seven were baptized early in 1842. (See *Mag. for March*, p. 50.)

#### *Departure for Pyeekehya—Mortality among missionaries—Proportion between missionary labors and results.*

Nov. 28, 1842. “Thy loving kindness is better than life.” Precious treasure! I may never return to my wife, children, and beloved associates,—life itself may be taken from me; but here is something better than life, which shall never be taken from me.

I left Tavoy this morning, but a

strong east wind left with us, and we have been compelled to anchor within two or three miles of the city; the boat being utterly unmanageable in such a wind, though we had the tide in our favor and four men at the oars. As leaving the river with such a wind is wholly out of the question, for our boat having no keel, we should be, inevitably, driven out to sea, I think I shall return to town with the turn of the tide, and wait a few days for the weather to moderate. Moreover the boat is old, and I find, since we started, that it leaks from one end to the other. Indeed, the natives told me at the commencement of the season, that they would not dare to go out in it to sea another year, owing to the rottenness of the timber; so a day spent in fitting up the boat may be for our advantage.

While lying here at anchor, I have been reading and talking to the men, and they all approve of the doctrine of a Savior having suffered for them, and all acknowledge that they fear hell, but they want faith to cast themselves upon Jesus.

30. This morning the wind is not so strong, and I am under weigh again; and it occurs to me that it is just twelve years to-day since I landed in Burmah. Few missionaries are allowed to labor so long, and still fewer to labor so long in this tropical climate without being compelled to take a voyage for health, a trial from which a kind Providence has exempted me. How many good brethren and sisters have found premature graves in these burning climes since the sunny day that Mrs. Mason and myself passed up the Hooghly! The thought refuses to come without a tear. There they sleep; one beneath the fragrant flowered mesua, another beneath the fan-leaved palm, and a third among the tall grass that moans a requiem in the wind, like the soft tones of an Æolian harp. There is scarcely a “river unknown to song” throughout the wide-spread realms of India, whose banks are not consecrated by the bones of some devoted missionary.

I should like to see a full history of missions for the last twelve years, showing the nature of the labors performed, and the amount performed in each department, and the success that has attended them. I am fully persuaded that the supporters of missions would find that the results correspond to the actual efforts made, in a much more adequate degree than they are, at pre-





sent, aware. Certainly my expectations in relation to the mission with which I have been connected, have been far more than realized. I had no idea that the ten or a dozen church members, that had been recently baptized when I landed, would be multiplied in twelve years to 1500; and that their language, then wholly unknown, would be reduced to writing, the whole New Testament be translated into it, and many useful books printed, embracing a hymn book of nearly 500 hymns and a religious newspaper.

Dec. 2. I have had some yearnings of heart for the souls of the poor benighted heathen that sail with me, and the night I was on the river, I endeavored to draw their attention to the uncertainty of life, and the importance of being prepared with new hearts for eternity. This evening I endeavored to impress upon them the idea that heaven and hell are near. The two cases of cholera that we have had on board, and the dangerous state of one of them since I last spoke, seem to indicate this in language more powerful than mine.

#### *Arrival at Pyeeekhya—Grounds of encouragement.*

3. We arrived at this place to-day, and found more than twenty men at work on a large zayat, thirty-seven cubits square, which the Christians have been building, to accommodate the assembly when we have our protracted meeting. No cholera has yet appeared here.

4. This morning I had a visit from a half caste Portuguese, who lives among the Karens, whom I have occasionally seen in former years. He speaks Karen very well, and has established himself as a doctor among the Karens of this settlement. He says that he is thinking of learning to read and becoming a Baptist, which *sounds* very well; but I found, on further inquiry, that he was in constant communication with the Catholic priests, which looks *suspicious*.

I have had a conference of more than two hours this afternoon with all the men that were present, more than forty. Each one expressed the state of his mind, and though the revival spirit does not show itself yet, my own soul was refreshed and encouraged by what I heard. The church is certainly in a better state than I ever before saw, which is a great cause for thankfulness. Still, were there no cholera

abroad, I should, probably, return with the boat to-morrow, as the harvest will not be finished before the first of the year, as I anticipated; and until that time the people cannot come together.

5. This morning I had a prayer meeting before sunrise, and I intend to continue them while here, though but few can attend. There have been about forty people at work on the zayat to-day, and they have finished it. The building I occupy is to have three more rooms partitioned off for the other missionaries expected, and then the people will return to their fields to finish harvesting.

9. So far as external things are concerned, all things are prepared, and we wait only for the spirit of God. That, I trust, we have in some measure, and I am thereby encouraged to hope that a blessing is in reserve for us. Last evening at worship I glanced at the reasons or evidence we had, on which to rest our faith in prayer that God would pour out his spirit. (1.) It was put into our hearts to pray for it in the city, and appoint a protracted meeting. (2.) When the plan was known, it met with the universal approbation of the Christians. (3.) The people here felt such an interest in it, that they left their harvesting and built a large zayat, to accommodate the congregation; and enlarged and partitioned off the old one, to accommodate the missionaries with a comfortable dwelling. (4.) Quite a number that have been living for years only almost persuaded to become Christians, have come forward anxious to be baptized. One is a chief. (5.) In one neighborhood an elderly and influential man has come forward from the midst of his unconverted neighbors, and declared his intention of building a zayat so soon as harvest is over; and of having a school next season, if we can procure a teacher. In some other neighborhoods there are, likewise, favorable indications. There is only one counteracting influence,—the cholera.

Two or three Christians were here to-day, who live several miles distant, and I seized the opportunity to urge upon them the necessity of great personal piety in themselves in order that the unconverted may believe. As they arose to take leave, I stopped them, and asked one to tell me what I had been talking about. As they are among those of the least cultivated minds, I was surprised and gratified to hear him give a very good synopsis of what I had said. They have come down

laden with presents of rice for the assistants that are with me ; thus showing, in some measure, their love by their works.

(To be continued.)

EXTRACT FROM A LETTER OF MR. MASON.

*Tribute to the memory of Miss Eleanor Macomber.*

In the first number of the "Morning Star," a Karen newspaper published by the Tavoy Mission, is an article by Mr. Mason on the *power of prayer*, founded on an incident in the life of Miss Macomber. This lamented missionary was stationed, as many of our readers will recollect, among Pgho Karens, at Don Yahn, in the vicinity of Maulmain ; and having been instrumental in the conversion of several natives, who were afterwards organized into the Karen church now under the pastoral care of Mr. Stevens, was suddenly removed from her useful labors in the early part of 1840. Mr. Mason, alluding to the article above named, writes as follows :—

The article suggests to me to say, that I have been much disappointed at seeing Miss Macomber's labors passed over in so cursory a manner. I regret much that she has left no detailed account of that remarkable, though limited, work of grace of which she was the distinguished instrument. A journal of her feelings before the work commenced and during its progress, would be of great practical benefit to her brethren and sisters, whom she has left behind, toiling among "wicked and unreasonable men," such as she toiled among, but when with like success?

On the 20th of December, 1836, she was left alone in the midst of as unpromising a people as one can well find even in this heathen land. Br. Osgood, in his published letter, says, when about to leave her, "Until this time our dear sister Macomber had borne the trials of the journey, and the prospect of being left alone, without the least appearance of shrinking ; but when the moment of separation came, the thought of being left, without a friend, in the midst of a drunken people, and even in the house of a man completely besotted with ardent spirits, and at a distance of thirty miles or more from any civilized society, with scarcely a sufficient knowledge of the

language to make known her wants,—was too much for the delicate feelings of a female to endure, and she could only give vent to the emotions of her heart, by a flood of tears. She soon, however, recovered her self-possession, and resolved to cast herself upon the merciful protection of her heavenly Father, and pursue what seemed to her to be the path of duty." Who, that is acquainted with the Pghos, would believe, that in twenty-three days after the above date, one of these besotted people would give such satisfactory evidence of conversion, as to be admitted to baptism? Yet such was the fact ; and in eleven days afterwards six more were baptized. That these were not prematurely admitted into the church, we have the best of evidence from the fact, that three of the number are useful assistants to this day ; and although the church now numbers thirty members or more, so far as I can gather from the public records, these three are the only assistants that the church has produced. She had spent the previous rains in Tavoy, and about six weeks subsequent to the baptisms above mentioned, being providentially in Maulmain, I went up and made her and her little flock a visit. To some remark that I made in relation to the instrumentality, she replied with great emphasis, "Brother Mason ! say it is the work of prayer :—all the work of prayer." I verily believe it was ; but it was that kind of prayer which led her to use every possible effort to induce men to turn to God. While I was there, she gave me no rest. Now she would lead me off in one direction, and then in another ; and every house had to be visited, and, listen or not listen, the inmates were to be addressed. Sometimes the success of a missionary may be attributed to his native assistants, but it were doing sister Macomber great injustice to attribute the success of her labors to that cause. At that time, she rose as much above her assistants in Christian feeling, as the mountains that tower up to the heavens behind the village rise above the ant hills at their base. While she was full of pain and anxiety for the conversion of souls, and urging me to assist her, leading the way over the scorched plains in the midst of a hot day in the hottest season of a tropical climate, to warn her poor besotted neighbors of eternal realities ; her principal assistant was quietly inviting me to visit a curious cave in the adjacent

trees of a species of *grewia*, are seen in flower beyond, and, on turning my eyes to the other side, I am met by several *triumphettas*, with as many of a species of *cannarus*. Near is a tree of the *suga* genus, whose seeds are a favorite treat to the natives, though really poisonous, and at my feet are several large flowered *melastomas*, with their curious anthers half sessile, half supported on a long pedicel. A thick mullen-leaved species of *blumia* is seen springing up everywhere, which produces a camphor "identical, in all its properties, with Chinese camphor;" and, with a little enterprise, this weed alone would be a fortune to the Karens. "This is a very pleasant place," observed one of my Burman coolies, as he spread out my dinner beneath the shade of a large tree; "a fearfully pleasant place," he added, as his eyes swept around the hill and down the valley below. Yes, thought I to myself, perhaps too pleasant for the good of the owner; who sat at my feet; so I asked him, if God should call him away from his garden to his grave, if he would not feel alarmed. "No, indeed," he replied, "I do not consider that any thing I have is my own. All, all is God's. While I am here on earth, he allows me to have charge of these things for my support, and through his goodness I have enough for myself and family, and a little to spare for my poor friends and strangers, with whom I endeavor to share it." He has no children of his own, yet his house is full of children. Two are motherless and are permanent, three others are left with him for a time, till their sickly parents are better able to support them, one is a motherless boy, a sojourner, and three others belong to a sick woman that lives in the house with them.

17. Before starting this morning, the people put sixteen rupees into my hands, as their subscription to the Missionary Society. Ten of the sum were from the man and his wife, the heads of the family, and three more from her aged mother. To their honor be it recorded, that when several Hindoo pedlars called yesterday with their tempting wares, they had only one rupee to spare for purchases, while they had thirteen this morning to give to the mission cause. Could the American people look in upon them in their poor habiliments, and see them refuse to purchase the attractive goods spread out before them, and which most peo-

ple would think necessary to their comfort, that they might be able to help forward the work of God; they would be at least constrained to believe that missions have produced some fruits. A moiety of the same self-denial among Christians in America, would soon furnish the mission treasury with means to send us half a dozen new Karen missionaries. Let those, who are about to give ten dollars to improve their wardrobe, or their furniture, or their house, and one dollar to the cause of God, pause and remember this poor, ignorant Karen.

19. Lunglung. I have found the Christians here in a very low state of religion. They had an assistant last year, but so far as I can judge, he must have been as low in religion as themselves. As might rationally be expected, their children are growing up in unbelief, and some half a dozen, or more, that are of adult age, or nearly so, seem farther from the kingdom of God than they were two or three years ago. They appear in some measure penitent, and I hope they will do their first works, for they acknowledge that they have less religion than they had when they first believed. They have made a little subscription to the Missionary Society, and exhibit an attachment to the cause, which, I hope, springs from true love.

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EXTRACTS FROM A LETTER OF MR. MASON.

The following extract is from a letter dated Feb. 8, and although it may not be of equal interest to all our readers, it will serve to give some idea of the labor of making a correct translation of the scriptures, and of the studied fidelity of the

*Karen version of the New Testament.*

I have just received the Report for 1842, and how many more years you will have to report me "in the continued revision of the New Testament." I feel quite unable to conjecture. No one would like to see it finished more than myself, but books without the instructions of the living teacher are of so very little benefit, and our means of instructing the Karens so very limited, that I cannot allow an opportunity for the latter to pass unimproved, for the sake of preparing the former; for how deficient soever we may be in the supply of books, we are *tenfold* more so in

the supply of teachers. Had sister Wade's health allowed her to contemplate having her school as usual, I should have been looking forward in hope to finish the printing of the New Testament by the close of next rains; but I cannot allow the instructions of the assistants to cease, so long as I can give it; and if I have charge of them next rains, I cannot possibly, at the same time, do all the work that remains to be done on the New Testament before it ought to go to press. Since I first commenced translating, I might have easily run over the whole bible, and been able to say, now, that it was all translated; but it is a serious work to translate the Word of God, and the longer I live the more serious the work appears. I do not feel willing to allow a page to go to press until I have exhausted every effort to make it as perfect a translation, as under existing circumstances I am able.

Matthew and Mark of the New Testament, as a whole, were printed off last season; and since my return, I have commenced the revision of Luke. This book has been printed once, and before printing, I had the advantage of brethren Wade and Vinton's criticisms. Since printing, br. Wade and myself went over it carefully together, and I made so many alterations that it had to be re-written; yet, after all, when I came to take it in hand again, I find so many points for thought and examination, that I have spent nearly a week on the first chapter. To say nothing of the difficulty of seizing the best language in Karen to express a given sentiment, and passing over the difficulties of a graver character in ascertaining the precise signification of the original, there are often grammatical questions of but apparently little importance, that have to be decided; there is no avoiding them; and much time and thought are frequently required to decide them satisfactorily to the translator's own mind; and then his results may not be satisfactory to his brethren that have to use the translation, or the Board or Bible Society who pay for it.

For instance, in the chapter on which I have just been at work, Luke i. 72, by what word, expressed or implied, is ποιησαι governed or dependent? Rosenmüller says, "Ante ποιησαι rependuntur est ελαλησε, ex. v. 70, (promissit)." So the translators of our received version seem to have under-

stood the construction; but Bloomfield says that it is governed by ωστε understood, and adds, "The sense is, 'in order to show his mercy and kindness,' &c., for the phrase does not imply any promise." Knapp, probably, understood it in like manner, as he puts the seventieth verse in a parenthesis, which is not admissible in the other construction. Campbell differs again, and renders the verb by a noun and preposition, "in kindness;" and in the Burman version it is rendered in a similar manner. I have adopted Bloomfield's view of the matter, and rendered accordingly.

Again, in the next verse, i. 73, how is ορχον to be construed? Winer says, "του δουναι is most naturally connected with ορχον;" but in another place he represents it as "an attraction, ορχον for ορχου," by which he would seem to make it dependent on μνησθηναι in the preceding verse. Vater in his Notes considers it as governed by the same verb, but does not regard it as a case of attraction. He says, "διαθήκης, ορχον, cum utroque construitur μνησθηναι. The received version appears to regard the word as in apposition with διαθήκης, and it is so expressed in Tyndale's translation, where the word is rendered "that is to say the oath." The Burman version renders in the same way. Bloomfield, on the other hand, says, "The difficulty here in syntax cannot be removed by resorting to the principle of apposition; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the construction; but rather by supplying κατα. Thus the sense will be, 'by (i. e., confirmed by the oath.)' Rosenmüller agrees with Bloomfield in supplying κατα, but differs with him in supplying it in a different signification. He says, "Elliptice καὶ ορχον, secundum jusjurandum." The translator of the French version appears to have taken the same view as Rosenmüller, for he supplies selon before the word. One of the old English versions reads, "and that he would perform his oath." Here, too, I think Bloomfield is correct, and so render; but by putting the supplied word in italics, the interpreter, if he takes a different view, may neglect it, and then the two words will appear in apposition. Now more or less of such difficulties occur on almost every page, and I cannot feel satisfied, in the final revision, to allow any of them to pass without reviewing the

grounds of my former renderings, and consulting anew the best critics and versions in my possession; all of which is the work of time. In such little matters as supplying the verb, to be, it is sometimes difficult to decide whether *εἶναι* or *εἶσι* should be supplied. One such instance occurs in this same chapter, i. 28. I supply the former, in which I am supported by Bloomfield, Rosenmüller, and Ripley, though contrary to all the versions to which I can refer.

### Arracan.

#### LETTER OF MR. ABBOTT.

Communications have just been received from Mr. Abbott, embracing letters and journal of great interest. Large additions continue to be made to the Karen churches. The number of baptisms administered by Mr. Abbott, or under his direction, the last dry season, was *one hundred and thirty-four*, beside more than *two hundred* baptized by native assistants. Two native Christians have been ordained by him to the work of the ministry. A third, of great promise, was to have been set apart to the same service, but on the day appointed for his ordination, Mr. Abbott received intelligence of his death by cholera. We publish below, some notices of his character, communicated by Mr. Abbott, showing his extraordinary worth, and the greatness of the loss sustained in his death.

#### Obituary of Blèh Poh.

The subject of Blèh Poh's ordination came under consideration a year ago. Several of the old men of his village met me at Magezzin and requested me to ordain him; but at his request it was deferred, as he wished to study with me another season.

I have formerly given an account of his conversion, which I need not repeat. (See vol. 21, p. 36.) He was one of the first, and one of the most noted of the Karen converts at Bassein. The opposition he encountered from relatives when he first embraced the gospel, was well calculated to test the genuineness of his conversion, and to induce that *steadfastness* which was so essential in his future life. He succeeded in silencing the clamor of his relatives by his meekness and wisdom, and, finally, became instrumental in the conversion of most of them. Still he was obliged to sacrifice a considerable property in becoming a Christian. He soon encountered the opposition of

the Burman government also; not the government at Bassein, but petty officers about the country; who apprehended him, questioned him, threatened him, and endeavored to prevail on him to cease preaching this "foreign religion" to his friends. But Blèh Poh always succeeded in disarming these officers of their hatred, and in converting them either into friends or *harmless* enemies. No other Karen could preach to these men as he could, without getting a beating,—and no other Karen ever suffered less. It is believed that a few of these officers are now real Christians at heart, but have not the courage to profess their faith publicly.

Blèh Poh's knowledge of the scriptures was necessarily limited, as only the gospels and Acts were translated before his death. But being a man of *thought* and of studious habits, he treasured up in his heart whatever came within his reach, so that he had committed a greater part of the gospels to memory. While with me, he studied the principal doctrines of the gospel, a kind of summary which I had prepared for the assistants; and listened to my lectures always with deep attention. And these fundamental truths were not lost upon him. He was "apt to teach," and on all occasions seemed to possess the rare quality of knowing when to speak and when to be silent, and was ever ready to give to each a portion in due season. In all cases of difficulty and discipline beyond the control of others, Blèh Poh was sent for, and his voice was like the voice of the Son of God over the troubled waters.

His weight of personal character, also, gave him almost unbounded influence over the Christian community. A man of unwavering integrity,—of perfect simplicity,—guileless as an infant,—his entire being was as transparent as the light; discreet withal, and of sterling good sense, his word was law to his converts, and commanded the respect of his bitterest foes!

His consistent piety added to his influence. He held on the even tenor of his way, from the first hour of his embracing the gospel, to the gates of the grave: his path was emphatically "the path of the just."

Prayer was with him a fixed habit, essential to his existence. It has been ascertained that many a time, at the dead of night, when the rest of the world were wrapt in slumbers, he was awake, pouring out his soul to his God.

While a student, very frequently would he get away into some secluded place, and spend a day in fasting and prayer.

A self-sacrificing spirit was a characteristic of his piety. The idea of *self* never seemed to awaken the least anxiety. During the year 1842, he received from the mission thirty-six rupees, not one pice of which, I have reason to believe, he ever appropriated to his own use. He said "it was God's money," and sought out poor Christians, and gave it all away, trusting in Providence for the support of his family. Nor in temporal matters alone did he exhibit this forgetfulness of self. When apprehended and threatened by government, and not knowing but death would be his portion in the most cruel manner, it did not seem to excite in him one anxious thought! This spirit manifested itself in all his course, and in his preaching assumed the character of active benevolence,—zeal for God. He was called from a distant village to go and preach the gospel,—from Bassein down to the sea-coast,—along the mountains to the north,—and away east towards Rangoon: from village to village, and from house to house, his voice was heard like that of John in the wilderness. And he counted it no sacrifice; he labored cheerfully and with joy.

And during the last few days of his life, this spirit was more conspicuous than ever. The cholera appeared in his village, and he was one of the first attacked. He soon recovered, but could not rest. Although his strength was prostrated, and his friends fearing a relapse, advised him to keep quiet, he forgot himself, and wherever there was an individual attacked, *there* was Bléh Poh, exhorting them to trust in God, and consoling the dying with the promises of the gospel, and the bright prospects of eternal joy. But he could not endure such labor and fatigue. In three days he suffered a relapse,—his friends gathered around him, knowing that one seldom recovers from a second attack. Still Bléh Poh manifested the same forgetfulness of himself,—raised his voice amid the dreadful pains of that most fearful of all diseases, and exhorted his friends to be steadfast,—never to desert the cause of Christ. He was told he was dying,—knew that he was dying,—but he heeded it not: he had not one thought or anxiety about himself, but spent his last dying breath in exhorting and comfort-

ing his friends! He died on the 20th of December, aged thirty years.

As will be supposed, Bléh Poh was beloved. Since his death, I have seen hundreds of the people from his and neighboring villages, and they all with one voice speak of him with affection and grief. I did not see his relatives till several weeks after his death; and then the first word they used to say to me would generally be, "Teacher—Bléh Poh is dead!" "What shall we do now?" A great many of the aged women from his village came up to the Baumeé chapel. It seemed as though they all *loved* to talk about Bléh Poh,—*loved to dwell* on his sayings,—his goodness,—his humility,—his faithfulness; and with tears running down their old cheeks, they would say, "Teacher! what shall we do now?"

There is an intensity and depth of feeling manifested in their grief for Bléh Poh, which I have never seen exhibited by the Karen people on any other occasion. "Pga hau dau kau nyah"—"The whole community is in tears"—an assistant told me, who had travelled through the country. Take him, all in all, I have never seen his equal in Burmah. When I think of his death, a kind of awful sadness comes over me, and my heart melts down like water.

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#### Creeks.

The religious interest among the Creeks, reported in our number for August, p. 220, had not subsided at the date of our last information. Mr. Tucker writes from Fort Smith, Ind. Ter., Sept. 19, "Since my last letter to you I have heard from Mr. Perryman. He is constantly preaching, and has baptized from fifty to sixty, and the work is still progressing. I shall visit the nation in a week or two, and shall tarry with them two or three weeks." Mr. Tucker is desirous of laboring permanently in the Creek Nation under the direction of the Board. He would be willing, were it practicable, to defray the principal part of the cost of his support by manual labor. "But a circuit of four Sabbath stations ought to be occupied, and their distance from his location, on an average, would be thirty or forty miles."

Mr. Tucker speaks also of the spread of the gospel among the Choctaws, mentioned by Mr. Potts at page 287 of this volume. "Some forty or fifty have been baptized by Mr. Smedley."

## Miscellany.

### A BRIEF SKETCH OF THE IONIAN ISLANDS.

As the Board has a mission in Greece, the principal station of which is at Corfu, the capital of the Ionian Republic, it is thought a brief description of these islands would enable our friends to read missionary intelligence from that country with additional interest.

The Ionian Islands are seven in number; Corfu, Paxo, Santa Maura, Ithica, Cephalonia, Zante, and Cerigo. The first six extend in order from northwest to southeast, but a few miles from the western coasts of Albania and the Morea, or the kingdom of Greece. Cerigo, or the ancient Cithera, lies to the south of the Morea, in the same direction with the others, but at considerable distance from them. Cephalonia, the largest, is about 170 miles in circumference; Corfu, the next in size, about 150; Paxo, the smallest, cannot be larger than a common New England township.

#### *Soil and products.*

The soil is, much of it, rocky and arid; yet, from the favorable nature of the climate, it is capable of ample productiveness, of wheat, Indian corn, barley, oats, currants, olive oil, wines, cotton, flax, pulse, and pasture. Olive oil and wines are most extensively cultivated.

The islands differ in their natural capabilities for agriculture, but much more in the degree and means of cultivation. Corfu is under the highest state of improvement, yet none of the islands are, at present, much advanced. Agriculture "is merely a rude art founded on traditional knowledge, a series of processes handed down from father to son, unenlightened by the methods of science." Nearly two-thirds of all the soil remains uncultivated, and an undue proportion of what is improved, is in pasture. Small as is the proportion of land cultivated, the crop is still smaller.

This is specially true of all grains; four or five fold being an average return of wheat, rarely eight; not more than one third of the average crop in this country.

The causes of this defective state of agriculture are several and obvious,—the unsettled state of the government, and its general neglect of justice, affording neither protection nor stimulus to industry,—that narrow policy which always attends general ignorance,—and not less so their religious ordinances. Besides their ordinary weekly fasts, there are 130 days of the year, in which, for religious reasons, the people are idle. Not only is there the temptation to vice, but the habit of idleness thus formed makes them less industrious at other times. Ordinarily, each farmer makes most of his own implements of husbandry, hence they are rude.

Imperfect, however, as is the cultivation of the land, the scenery, either the natural forests, or the fields covered with olive, lemon, orange, and fig trees, is varied and beautiful. Throughout the year there is a display of fruits, flowers, and foliage. Though inferior, yet the country is not wholly unlike what it was when Homer celebrated the rural beauties of Ithica.

"Rugged it is, not yielding level course  
To the swift steed; and yet no barren spot,  
However small, but rich in wheat and wine;  
Nor wants it rain or fertilizing dew,  
But pasture green to goats and beeves affords;  
Trees of all kinds, and fountains never dry."

#### *Climate.*

Though Corfu, the most northern island, extends to nearly 40° N. L., yet the cold is not, probably, greater than at Charleston, S. C. The variations of temperature are small. Dr. John Davy, who spent several years in the English service in the islands as a surgeon, and who has published a work in two volumes, abounding in valuable and interesting statistics, says, "The extreme range of the thermometer throughout the year, at the level of the

*sea*, may be stated at about 50° or 60°,—in the hottest weather seldom rising above 90°,—and in the depth of winter rarely falling below 46°, and very rarely, indeed, falling so low as the freezing point.” In a country like these islands, where the temperature is so equable and the soil ordinarily so dry, great salubrity might be expected. This would be true, were it not for the malaria fever. Instances of pulmonary complaints are much rarer than in this country, or even in England; but the malaria, a subtle, inexplicable generator of fevers, greatly augments the annual bill of mortality. This is specially true of transient residents, and of the poorer classes, who have not good food and habitations.

#### *Government.*

These islands in their political condition have been “very like the foot-ball of fortune.” For many years, under Roman rule, they remained “undisturbed in ignoble tranquillity.” From the early part of the third, to the latter part of the fourteenth century, their history is confused, being most of the time subject to the ravages of northern barbarians, whose too successful invasions exhausted their resources and crushed their national spirit. In 1386 Venice made its first conquest, and completed the subjugation of the last island after a lapse of something more than 100 years. Though often the seat of distressing wars, specially with the Turks, who were ever endeavoring to subdue them, as they had done the most of Greece, yet Venice maintained its possession till 1797. For the seventeen succeeding years they were under the rule alternately of the French on the one hand, and of the Turks and Russians acting conjointly, on the other; during which time, says a native writer, “they were torn by internal factions, the origin and series of which had better not be recorded.” Soon after the peace of Paris, they came under the dominion of Great Britain.

The present government is colonial in its character, and is, we believe, as favorable to the happiness of the people and the

prosperity of the islands as the nature of such a political condition will allow, or, perhaps, as the people are prepared to enjoy. A representative of the government of Great Britain, appointed by the Crown, and responsible to her Majesty’s government, resides at Corfu, with the title of Lord High Commissioner. There is also a Legislative Assembly, a Senate, and a judicial power. The Legislative Assembly is chosen by the people, suffrage extending to such as possess a certain amount of property, or its equivalent, *a university degree*.

#### *Population and character of inhabitants.*

The whole population of the islands, according to Malte Brun, is 220,000, of whom 70,000 belong to Corfu, nearly as many to Cephalonia, and 40,000 to Zante. The character of the people is what might be expected in one of the noblest portions of the human race after 2000 years of wars and oppression. They are like a palace in decay. The glory of its original architecture is still visible, and there are seen in unlovely confusion, parts as perfect as when they came first from the hand of the artist, others crumbling into ruin, others still, repaired and patched for present necessity, whose slovenly appearance is scarcely more agreeable than the ruin itself. There remains to the modern Greeks much of the intellectual *capacity* of their ancestors, but it lies dormant. They are still gifted in the acquisition of languages, but are ignorant of the sciences,\* and, of course, of the arts,—they are exceedingly religious, but as exceedingly immoral,—a murderer, between the time of his being hired and of actually perpetrating the crime, has been known to be punctilious in the observance of his fasts. Their vir-

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\* Speaking of the natives a writer says, “It is very doubtful if amongst the whole population there is an individual competent to ascertain, trigonometrically, the height of a mountain, or to determine the latitude and longitude of any particular spot, or to undertake successfully the chemical analysis of a mineral, or soil, or water, &c.



tues, which are many, are primitive in their character. Their vices are the fruits of their past civil condition.

#### Education.

At the time the islands came under British rule, scarcely any thing was done for the education of the people.\* Most of the few that were educated went to Italy to study. The English, however, immediately established a system of public instruction. The first attempt, probably, like the course of some of the new States in this country, was on too magnificent a scale, and above what the people were prepared to appreciate. It has since been cut down to a more economical plan; which has been attended with some embarrassment, if not discouragement. The system of public instruction consists of three branches.

1. Of elementary schools, conducted on the Lancasterian plan.
2. Of Sunday schools of a higher grade.
3. Of a university. There are in the university nine professors, and in 1840 it contained 150 students,—and in all the three departments are nearly 6000 scholars. There is, in addition, a seminary for the education of priests, limited to fifty, and supported by government.

The university is located at Corfu, and gathers to the metropolis students from the other islands, thus tending to form a common national character in all. The first and second class of schools are established in due proportion in all the islands.

In these schools the catechism of the Greek church is required to be taught; pictures of the Virgin Mary, and of saints, are suspended upon the walls of the school-rooms.

In addition to the public schools, no inconsiderable private instruction has been given by the missionaries of different denominations. Most of these are now dis-

continued, the missionaries having been withdrawn. The missionaries of this Board have a flourishing school of about sixty pupils at Corfu, under the supervision of Mrs. Dickson, who is soon to be assisted by a female teacher from this country. There have been few schools connected with the missions of this Board so prosperous as this, or more worthy of a liberal support.

#### Religion.

The Greek church differs from the Roman chiefly in the liberty of the priests to marry,—instead of a pope they have a patriarch, whose authority is exclusively ecclesiastical,—they practise tri-baptism and by immersion, of both adults and infants,—though the scriptures are in but limited circulation, yet they are by the people the acknowledged rule of faith and practice. Whatever tendency there may be in the priests to resort to the fathers as authority, neither they nor the people acknowledge the church as an infallible expositor of divine truth. In most other respects, the Greek and Roman churches are similar, and a correct portrait of the one, would reflect the character of the other. The great and fatal errors of both, are their faith in the *saving efficacy of the ordinances, and in the merit of good works*; both of which make void the cross of Christ.

The following, given by a missionary who heard one of the preachers at Corfu, may be taken as a just description of the present condition of the Greek church. Speaking of the sermon, he says, “The preacher failed to give a due representation of Jesus Christ, in his character of Mediator. Nor did he assign the proper place to the Christian virtues; they were represented as the meritorious cause of salvation when in union with orthodox faith; in other words, faith and works, conjointly, were to perform the office of a Savior.”

The manner in which the service was concluded, must have awakened most melancholy feelings. “No sooner had the

\* When Corfu was taken by the French in 1797, the civil commissioner reported to Buonaparte that it was difficult to find a person able to read.

preacher arrived at the end of his discourse, than he turned to one of the multitude of pictures suspended on the wall, and exclaimed, 'O holy Theodora !' &c. Instantly, as if by magic, there was an universal crossing of themselves throughout the assembly, and the whole congregation directed their prayers to a picture of Saint Theodora."

One of the most popular objects of worship in Corfu is Saint Speridion. If a person is in distress, it is to him that he flies for relief. "When an inhabitant of Corfu is preparing to visit Constantinople, he obtains a small shred from the garments of the saint and wears it religiously about his person, as an undoubted safeguard against the plague."

The same writer adds, "All the Greek churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Savior, the Virgin Mary, and a large number of other saints: to these the people pay worship." That the Greeks, in general, direct greater attention to the Virgin Mary than to Christ, is evident from the fact, that the picture of the mother on the wall of the church is in advance of her son. "On looking into a prayer-book, I was shocked," says this writer, "to find an address to the Virgin to the following effect: 'Since we have no other refuge or tower of strength to save us from destruction, but only thee, O Virgin, we cry unto thee, save us!'"

Vows are rarely made to God, but, ordinarily, to the Virgin or to some other saint; and yet false and superstitious as their faith and practice are, they are the most religious people on earth. Religion is identified with every thing. But at the foundation of all, lies the fatal error of disconnecting religion and morality. They do not seem to comprehend that religion is worthless only as it gives birth to holy living. With them the claims of morality do not arise from religion, but each has a distinct foundation. Religion, therefore, giving no sanction to the moral law, (we speak now of the popular faith,) virtue is a baseless fabric; and the morals of the people are, consequently, exceedingly depraved.

It is known, probably, that though great efforts have been made during the last twenty years, by the missionaries of different evangelical societies, to quicken into spiritual life the Greek church, yet it has been without corresponding success. Most of the missionaries of other societies are since withdrawn.

The only missionaries of this Board now in the field, are Mr. and Mrs. Buel, and Mrs. Dickson; Mr. and Mrs. Arnold, and Miss Waldo, are expected soon to leave this country for Corfu. Mr. Love and wife remain at present in this country on account of the impaired state of his health. Mr. Cross, who was expected to go out with Mr. Arnold, will remain in this country till the political condition of Greece Proper is better understood.

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SHORT SERMON.—NO. VII.

*Thou art lukewarm, and neither cold nor hot.*—Rev. iii. 16.

In the messages of our blessed Lord to the seven churches of Asia, we find abundant matter for solemn consideration. With the searching scrutiny of Him who knows the heart, the Savior lays bare the condition of each company of professed believers, separates the evil from the good, points out the consequences of sin, and directs each backslider to the path of penitence and forgiveness. It were well if every individual Christian, every church and every denomination, were more frequently to examine their own condition by the aid of this portion of revealed truth. Let us on this occasion reflect for a few moments upon the message to the angel of the church in Laodicea. Let us observe,

I. The evidences of their declension. These were two. 1. Indifference to the cause of religion. 2. Spiritual pride.

1. *Indifference to the cause of religion.* *Thou art lukewarm, thou art neither cold nor hot.* That is, thou art neither in earnest for God nor openly apostate. Thou art worldly, in love with the world, obeying its maxims, interested in its pursuits, and conformed to its practices.

But yet thou art attentive to the external duties of religion, thou goest as my people go and sittest as my people sit, yet thy heart goeth after its covetousness.

2. *Spiritual pride.* An individual in this state is not uncommonly exceedingly well pleased with his own moral character. Combined with this defection there may be an intellectual perception of truth, an adherence to it, a zeal for it theoretically, which affords ample room for self-gratulation. The backslider sees another man living more holily than himself; ah! saith he, "The poor man does not believe this doctrine which I hold. These doings of his will all go for nothing. I am a child of God. He will be cast off in his sin. I am rich and increased in goods, I have need of nothing"—(*no good works*). "I am sound in the faith. This poor publican is a heretic. I do not know what will become of him."

II. Observe the odiousness of this moral state in the sight of God. You know the true doctrine of salvation, the pure will of God. You are the living exemplification of the holy law of God, and the pure gospel of Jesus. You are, then, under the most solemn obligations to live more holily than any one else. You actually live less holily. You hold yourself up to the world as an illustration of the effect of these doctrines, and your life bears a false testimony. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Is not the name of God and the gospel of his Son blasphemed among the Gentiles through you? There is nothing so dishonoring to God, or so destructive of souls, as the inconsistent walk of men professing a belief in the most solemn truths of revelation. They believe in eternal rewards and punishments, the sacrifice of Christ, the necessity of faith and repentance, and then make no sacrifices for the salvation of souls, are as worldly as other men, and *act*, so far as their neighbors can see, as if all this were a fable. What can be more odious in the sight of God than high profession and low practice,

elevated notions of duty and a life of worldly self-indulgence. Thus saith the Savior, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

III. The consequences of this state. I will spue thee out of my mouth. This expression indicates utter rejection, nay, more, rejection with loathing and abhorrence. It means, I will abandon thee. I will give thee up to thy own courses. I will, in the most significant manner, put upon thee the mark of my displeasure. Thou art saying in the hearing of the world, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works; I will as publicly profess unto thee I never knew thee. My brethren, what case can be more deplorable than that of a soul once enlightened, but now fallen away, confident of its good estate, and yet cast off and rejected as a fruitless branch by the All-seeing husbandman.

Such is the condition of a single individual. The case may be the same with a whole church, or a whole denomination. A whole denomination may, in some degree, become such as I have described; indifferent to the cause of Christ, filled with spiritual pride, odious in the sight of Christ, and in danger of his awful rebuke.

Is there any reason to fear that such is the condition of the Baptists in the United States? Let us look solemnly at the facts. It is so, or it is not so. Let us obey the apostolic injunction, "Examine your own selves."

1. Are we not strangely indifferent to the cause of religion? What is our interest in the prosperity of that cause? We all believe in our obligation to send the gospel to the heathen. It has been our boast that our brethren in England were the pioneers in this work. But what is the proof of our present interest in it? The success of our efforts has been most encouraging. The harvest is falling to the ground, and there are none to gather it. Hundreds of Karens are now waiting to be added to the visible church, and there

are none to baptize them. These facts are spread before our brethren, and we receive from them, on an average, six cents a year. They said agents were wanted ; agents are appointed. They said they wanted a cheap paper ; a cheap paper is published. They want missionary meetings ; missionary meetings are held. But the contributions remain the same. Nay, for the last month reported, they are less than those in the previous year. Of the 5000 Baptist ministers in this country, but 400 take the Macedonian.

But it may be said, the missionary feeling is *becoming* deeper and more extensive. I ask, deeper and more extensive than when ? Certainly not deeper and more extensive than it was twenty-five years since. The same appeals, the same facts, conveyed by the same means, twenty or thirty years since, would have roused the whole denomination to any amount of effort. Though then not half so numerous or so wealthy as we are at present, they would have poured their offerings into the treasury of the Lord, so that there would not have been room to receive them.

But are we not more zealous for God at home ? Ask the Home Mission treasury. Are we not more zealous in our own churches ? I ask, are we ? Is every minister laboring more zealously than formerly for the salvation of souls ? Do our pastoral labors exceed those of our fathers ? Are private Christians, day by day, seeking by prayers and exhortation, to lead men to Christ ? Are they not too commonly becoming worldly and thoughtless, and waiting, year after year, for a stranger to come and do their work for them ; expecting that he will, in a few weeks, do the work which they should have been doing for as many years ? Are not all these alarming evidences that we are guilty of indifference in the cause of Christ ? May not the Savior say of us, ye are lukewarm, ye are neither cold nor hot ?

2. Are there not among us the signs of spiritual pride ? We see much written about the purity of our doctrine. We hold the truth as it was received from the

Apostles. The ordinances of the gospel which we administer, are according to the command given by the Great Head of the church, without alteration or addition. We believe in the great cardinal truths of Justification by Faith, the Deity of the Son of God, Regeneration, and adopt, as we have always adopted, the bible as our only rule of faith and practice. All this is well, but have we not rested in the belief, and somehow supposed, that because of it we were in a peculiar manner the children of God, and that on this account we need not live so very carefully ? Is not this spiritual pride the reason why we are so indifferent in the cause of Christ ? We say we are rich, and increased in goods, and have need of nothing ; without remembering that the very excellence of our belief will condemn us unless we bring forth the corresponding fruits. "He is not a Jew who is one outwardly, but he who is one inwardly, whose praise is not of men but of God." I fear we have been vainglorious, we have been proud of our orthodoxy, we have boasted of our numbers, our influence, our missionaries, our institutions, until we are languishing under all the misery of spiritual declension.

3. But if this be so, or even if there be danger that it is so, it must be most displeasing to the Savior. If he has favored us with pure doctrine, if he has preserved us uncontaminated by the commandments and ordinances of men, it is with the intention that we should bear more abundant and more holy fruit. But what if our fruit be less than that of others who are less favored ? "What could I have done to my vineyard that I have not done unto it ? Wherefore, when I looked that it should bring forth grapes, did it bring forth wild grapes ?" Brethren, doth not this reproof address itself to us at the present day ?

And what shall be the result of all this ? Will not the Lord visit us for these things ? Can we expect His blessing unless we repent ? Will not the showers of His grace be withheld from our part of His vineyard ? May we not expect formalism,

worldliness, irreligion, to overspread our churches; and that we shall present the sad spectacle to the world, of a people having a name to live while they are dead. If we, who, as we believe, hold the doctrines of the gospel in their original purity, by our conduct render them a reproach, what visitation of divine displeasure may we not expect? If the salt have lost his savor, wherewith shall it be salted?

Brethren, let us reflect upon these things. If they are truths, it becomes us to know

them and to consider our ways. It is time to seek the Lord, to humble ourselves for our sin, and to do again our first works. Let us return to the simple faith of our venerated fathers. Let us seek to be known by our unaffected piety, our intrepid love of right, our steadfast adherence to truth, our fervent charity and abundant good works, if we would worthily illustrate the name of the Baptist church in America.

## Other Societies.

### South Africa.

(Continued from Oct. No., p. 265.)

#### GLASGOW MISSIONARY SOCIETY,

Adhering to the Principles of the Church of Scotland.

*Lovedale*, 60 miles from Grahams-town—John Bennie, Wm. Govan: Robert Balfour, *Nat. As.* Rev. Wm. Govan is tutor in the seminary—Kraals villages, 220; families, 1540; individuals, 7700.

We meet at seven o'clock in the morning, for an hour, which is wholly devoted to the scriptures and Shorter Catechism. After an interval of another hour, which is taken up with breakfast, &c., we again meet; and, with the exception of another interval of about three-quarters of an hour, between eleven and twelve, we continue our studies till about half past one. The young people work a little, for the sake of exercise and amusement, in the afternoon, on the grounds; and in the evenings they prepare their lessons for the following day. At seven o'clock, P. M., I meet the servants (all natives) in the school-room, regarding them as part of my charge.

An examination of the pupils has taken place; when, we understand, very full satisfaction was given to all present, both as regarded the actual progress made, and the prospects afforded of ultimate success.

*Burnhill*, 17 or 18 miles E. of Lovedale—James Laing, A. M'Diarmid: Charles Henry, Robert Craig, *Nat. As.*—Kraals villages, 270; families, 1890; individuals, 9540;—congregation, 151; communicants, native, 10—scholars, 75.

This station differs from all the others, in being more immediately connected with the seat of Caffre power, as regards the border tribes. This has its advantages and disadvantages. The indulgence of a Caffre court, and its prevailing policy, are far from being favorable to the spread of the gospel; yet is the situation important. The circumstances of civilized and untutored society are in this respect different. In such a state of society as our own, social influence is mainly ascending. Men are themselves ever rising from the lower to the higher grades of society, and this in virtue of the freedom and perpetual rivalry of all ranks. There are, no doubt, many also dropping from their proper place; but these want either activity or power to be influential. Hence the continued ascent of moral influence. But in such a state of society as that of Caffreland, every thing good must come from the chief and his head men. These form the root and main branches of the tribe; and the people are but as the leaves and lesser branches.

During the earlier part of the year, much indifference was shown to the means of grace and education. Toward the end of the season, from whatever cause, a favorable change seems to have manifested itself.

The children of the Great Place, who had been almost all withdrawn, returned in as great numbers as at any former period. I was always telling the parents of their duty with regard to their children; but they appeared to be proof against all remonstrances. They have again shown a disposition to attend both church and school. How long matters may continue thus we cannot tell: it may be that the Lord will

touch some of their hearts by His grace. The chiefs who reside near us, including Sandili, have of late appeared among the rest. When our attendance was at the lowest, there were a few who remained constant, and who were also attentive. The state of this class is painfully interesting. They have enough of light to see that heathenism is wrong, but they want decision to declare themselves on the side of the Redeemer.

*Pirrie*, 19 or 20 miles E. of Burnshill—John Ross : Joseph Williams, *Nat. As.*—Kraals villages, 165 ; families, 1155 ; individuals, 5775—congregation from 160 to 300.

While Mr. Ross and the other missionaries were engaged in vaccinating, the native doctors opposed them with all their might, alleging the most absurd stories as the grounds of their opposition. One of these consisted in an assurance, that all who submitted to the operation would certainly rot and die in four years ; which, like all mere predictions, could not be easily disproved. Some of the diseased were driven from their dwelling-places. A poor woman, whose husband died, being driven out, went home to her father's place, but was refused admittance and sent back. She returned by the station, faint and weary, with her child on her back ; and, after obtaining refreshments, passed on. A poor idiot, well known as a wanderer, was taken ill ; and as all doors were shut against him, he went to the river side, laid himself down among long grass, and died. The infected being thus constituted, virtually, outlaws, they took, in some instances, severe revenge. They took up their stations by the pools of water, which prevented the clean from approaching : they were even said to place dead bodies and fragments of bodies in the water, as infectious matter ; and several instances of actual murder appear to have been committed in connexion with these dreadful scenes.

This visitation has, I trust, been blessed to some at the station, and in a more decided manner. Prayer, which became general throughout the district, was particularly noticeable at the station. If two or three persons went to the river for water, they might be observed separating, so as to have an opportunity of praying apart.

*Kweleha*, nearly 70 miles E. of Pirrie—James Weir : Thomas Hoe, *Nat. As.*

The small-pox was said to be among us at the station, and immediately there was a withdrawal of all our scholars, and most

of our attendants at church. The Sabbath attendance was reduced from a number varying from 60 to 90, and those at the station down to 12.

Having obtained the loan of a plough from Mr. Ross, our people were at work in the field ; and the frequent cracking of the whip over the team of oxen seems to have attracted the attention of Umlonyeni. He went up to them, expressing surprise at the speed of the plough in turning over the soil, having seen such work done before only by females. He lamented the hard fate of the oxen, in having to drag the plough after them, and being withal beaten ; while he maintained that such work was only fit for women !

While the small-pox is sweeping off many of the adult population, the locusts are marching through the land as a host of armed men. All are endeavoring to direct the current aside from our gardens ; but after the labor of many days, we have not got these intruders turned as many hundred yards out of their way. So numerous are they, that with one tread of my foot I found that I had killed forty. Any attempt to destroy them is in vain. Even the fires which we kindled to stay their progress, were put out by their continued advances. In a few minutes they stripped my garden of every vestige of vegetation. Young fruit-trees were eaten down to the very level of the ground.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

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#### Glasgow African Missionary Society.

*Chumie*, in Caffraria—William Chalmers : Eliza Chalmers, teacher : Thomas Brown, Edward Irving, Festiri, Coti, *Nat. As.* ; Dukwana, *Nat. Printer*—schools, 6—scholars, 140—communicants, 34—candidates for baptism, 26.

There have been 4 baptisms ; and 18 candidates for baptism have presented themselves during the year.

If any person is seized with a disorder which threatens to prove fatal, he is held by the natives to have been bewitched by some evil-disposed person. They have witch-doctors among them, who profess to find out the bewitching matter, and also the person who cast it on the sick man. The doctor gets a great crowd into the sick man's hut and around it ; he sets them dancing and making strange unearthly sounds ; and when he has wrought them into a state of excitement, he begins to smell for the bewitching matter ; which being discovered, he parades with great solemnity. It is any little piece of matter which he has taken care to hide, during

the ceremony, in some part of the hut. Then he proceeds to denounce the person, by name, who has bewitched the sick man. Be the person whom he may, he is instantly seized, cruelly tortured, put to death, and all his property confiscated, and divided between the doctor and the chief. It is a most horrid Caffre custom. The person is sometimes roasted to death, by hot stones being applied to his body; and sometimes he is pierced through with assegais or darts, till he dies in protracted agony. All the ties of blood are at once severed when a person is denounced by the witch-doctor, and the nearest relation will be the first to strike the fatal blow. As the chief and the doctor have usually a secret understanding who is to be selected as the victim, and as they divide the cattle and property of the person between them, the most nefarious deaths are often perpetrated under the guise of a cruel religious ceremony; and persons are in this manner cunningly removed out of the way, whom it would have been dangerous otherwise to attack.

Amid all the opposition from earth and hell, there are souls still gathering around the standard of Immanuel. I preached from these words, *I will give you a new heart*, and at the close of the discourse many wept: 18 persons came to Dukwana and conversed with him, expressing a wish to be admitted into the class of candidates, as they were desirous of serving God. This was not a sudden burst of feeling: it was a mark of decision: for during the past fourteen months there has been observable a great outward change in the deportment of the whole, especially among the young. Some of our scholars have, in many instances, shewn a most decided change. Dukwana, my elder, has been very earnest with many of these persons: and she who has shared with me the joys and sorrows of a missionary life, has spoken frequently with those of her own sex, and dealt with their consciences. I have examined these persons, and have admitted 17 of them into the class of candidates.

The outward evidence has been—a change of deportment—with some of them daily secret retirement for prayer—with most of them a growing concern for their souls—assembling together for prayer, and conversing together concerning their souls and their condition as sinners—and seeking the company of those who have made a profession of religion.

*Iggibigha*—Robert Niven: Thomas Campbell, artisan; Margaret M'Laren, teacher—schools, 2—scholars, 60—communicants, 3.

*Glenthorn*, on the Mankazana. The

labors at this station are at present suspended.

*Kirkwood*, in Tambookieland, on the river Ixhonxe: this station is also known by the name, Tarka Post—John F. Cumming.

On the people of this new sphere of labor, the idea of a Supreme Being seems to have no influence; and the soul is a subject which, when first mooted among them, called forth the laugh of incredulity. So far, however, as we have had intercourse with them, they have invariably manifested the greatest cordiality in listening to instruction: and, in present circumstances, what more could be looked for? One great obstacle to their apprehension of the truth, is the transmission of the gospel through the medium of their language. Although the proper words, and even the proper idiom, be expressed, yet the idea appears to evaporate, and, in general, seems to chime in more with their meaning of the language than that which was intended to be conveyed. The gospel, in truth, seems at first to be as difficult of apprehension to them, as a metaphysical argument does to the tyro who is just commencing his education.—*Ib.*

#### *Gospel-Propagation Society, (Eng.)*

*Wynberg and Rondebosch*—John Fry.

There are four schools at Wynberg; namely, an Infant School, a Government Free School, a School of Industry for Girls, and a Sunday School. The Infant School was erected in 1838-9, at an expense of 400*l.*; of which 300*l.* was raised by a sale of a portion of the land granted by government for the site: the remainder was raised by private subscription.

The attendance varies, and has at some periods reached nearly 100; the average is from 70 to 80: a public examination is held yearly, before the Christmas holidays. In 1836, “a School of Industry for Girls” was opened, under the patronage of lady D’Urban, under whose management, assisted by a committee of ladies, the school has prospered exceedingly: it now contains about 30 scholars. This school is already bringing forth good fruits. The Government Free School has just been opened. The Sunday School has been established some years, by Mrs. Hare, who, assisted by her friends, leaves nothing in the management of this school to be desired. In 1835, a branch of the Cape-of-Good-Hope Friendly Society was established: it now contains about 30 members. A Friend-in-Need Society, a most excellent charity,

well worthy of being imitated, was established in 1840. One institution more is much wanted: it is, the establishment of a Lending Library. I venture to hope that the Society will be able to place within my reach a Lending Library, to be kept in the vestry of the church.

*Fort Beaufort—S. Booth.*

The Rev. S. Booth continues to officiate at Fort Beaufort; but he has not yet been able to commence building a church there; nor have the society succeeded in their efforts to obtain for him such stipend from the British or colonial treasury, as may enable him to continue his services in that neglected station.—*Ib.*

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**Baptist Missionary Society, (Eng.)**

*Grahamstown—George Aveline—an out-station at Karega: 1 Nat. As.*

The schools, native and European, seem in a flourishing condition, with upward of 100 children. The number of members is about 150. The station at Karega is vigorously sustained, and there is a strong desire for an additional missionary. Should the plan of Christianization be carried out, no field would present a finer opening than Grahamstown.

My flock are now exerting themselves to raise my salary, independently of missionary collections and contributions; with the intention that, hereafter, these, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact, that, since I left England, I have never drawn sixpence from the Society's funds; and I have now the animating hope of annually contributing to their increase. Our new chapel will cost nearly 2000*l.*, all of which is raised here: we get nearly 40*l.* for our Sunday school.

On Monday evening last we held a preparatory jubilee meeting, at which more than 326*l.* was subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season which you propose, when congregational collections will be made.—*Ib.*

In addition to the above, we extract the following from the last Annual Report of the English Baptist Missionary Society.

The labors of Mr. Aveline at Grahamstown are continued with his usual devotedness. To the church under his care belongs the honor of having made the largest contribution to the jubilee fund which

the Committee have received from any one of their stations abroad. Though consisting of but 65 members, they have contributed nearly 400*l.* independently of 15*l.* 4*s.* 2*d.*, collected by the Sunday school. This (it will be remembered) is in addition to the support of their pastor and the expense of a new chapel, which they have just completed. The number of children in the day school is 105.

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**American Board of Commissioners for Foreign Missions.**

**MOUNTAIN NESTORIANS.**

Believing that the friends of missions are deeply interested in the fate of the Independent Nestorians, and will be incited to unite their fervent prayer with the members and immediate friends of the Board, whose hitherto bright prospects of missionary success among that people are now overcast with a dark cloud, we quote from the Missionary Herald the following extracts from the letters of Doct. Grant.

The names of the chiefs who have united their forces for the destruction of these brave mountaineers are, Nooroolah Bey, of the Hakary Koords, and Bader Khan Bey, of Buhtan.

Doct. Grant writes from Mosul, July 14—

You will have learned, before this reaches you, that the mountains are greatly disturbed, and threatened with yet greater evils. The combined forces of the Hakary and Buhtan chiefs which went against Diss, (the late residence of the patriarch and where his family still resided,) made a descent upon that tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age nor sex. All that escaped the edge of the sword were made captives, and only a comparatively small band were represented as still holding out against the Koords, having taken refuge in a strong fastness in the mountains.

*Overthrow of the Nestorians—Escape of the Patriarch—Prospect.*

Writing from the same place fifteen days later, he says—

By last post, I informed you of the invasion of the Nestorian country, the destruction of the district of Diss, and the loss of the patriarch's family. By further accounts it appears that the mother of the



patriarch, one of his brothers—priest Zadak, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad, who was set apart as his successor, are among the killed. Three of his brothers were taken prisoners, and also his sister, who was mentioned in my last. Two other brothers, who were thought to have been killed, are said to have fled into Persia. Of the household of the malek of Diss, which numbered forty souls, but one is said to have escaped;—all the others being among the killed and captured.

Having completed the destruction of Diss, the army awaited the arrival of a large expected reinforcement, under the bigotted chief of Buhtan and Khan Mahmood, from the district of Van; removing, in the mean time, the captives to the mountains of Buhtan. This large body united with the wild clans of the Hakary Koords, and, led on by the sanguinary Bader Khan Bey, they pushed forwards towards Tiary, but not in the route anticipated by the Nestorians. Chimba, the seat of the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

At Serspetha they received a temporary check from a brave band who had taken possession of a rock of defence, and disputed the progress of their enemies; but they were at length overpowered by vastly superior numbers, and only four out of forty escaped. The village was levelled with the ground, their fruitful gardens and fields were swept bare, and when nothing remained, the army sought objects of destruction further on. Making a sudden turn to the east, they crossed the Zab to the venerated church of Mar Sawa, to demolish which they went to work systematically, burning all that was combustible, and then throwing down the massy arches and walls with their hands.

The neighboring villages were sharing the fate of those which I have described when the patriarch left. Asheta was entirely deserted. The inhabitants had fled, with their families, and flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of Turks from the pasha of Mosul was on the south; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus

cut off, and seeing the fate of their brethren of Diss and Tiary, they were negotiating terms of submission. A part of Tiary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte, for the restoration of these suffering captives, both by the French and British consuls; but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved in vain; it having been alleged in reply that Bader Khan Bey, who headed the army, acted under orders from the pasha of Erzerroom, the immediate claimant of the Nestorian country. It is known that the above-named chief has lately received a decoration of honor from the Porte; and it is thought by many that he has orders from the capital to do as he has done. He is, nominally, subject to the pasha of Mosul; and the latter is believed to maintain his present position only to beguile the Nestorians to submission; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a corps of reserve for the Koords, who profess to be acting by his orders.

How these commotions are finally to be settled I cannot imagine. Any arrangements the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the Mountain Nestorians under the Porte, I have little confidence. Nor do I perceive any plan for the permanent peace and security of the Nestorians, which is not beset with great,

if not insurmountable difficulties in the present exceedingly jealous state of the Turkish government, and at this remote point where they have so little power.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce by withdrawing the army for self-defence. Such a war would be any thing but favorable to our efforts either here or at Orooniah. But the Lord may overrule it to hasten the drying up of the great river

Euphrates, that the way of the kings of the East may be prepared. Blessed truth, that  
THE LORD REIGNETH.

In a letter of still later date, he adds,—

The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell.

## American Baptist Board of Foreign Missions.

### APPEAL TO BAPTIST CHURCHES.

The following appeal in behalf of China has been made by the members of the China mission to six cities in this country. The object proposed by the appeal is, that each of the cities addressed, send a missionary family to one of the six great cities in China, now open to the efforts of Christian benevolence.

In view of this appeal, the Acting Board, at its last regular meeting, passed the following resolutions.

*Resolved*, That the address of the members of the China Mission to the churches in several cities in this country, be published in the Magazine and Macedonian; accompanied with the assurance, that the Acting Board sympathizes with their brethren, and would gladly enter, at once, into their liberal plan, but for the apprehension that it would be prejudicial to the interests of other missions, which are suffering for the want of speedy reinforcement,—to meet which, not less than TWENTY THOUSAND DOLLARS above the present annual receipts of the Board will be required.

*Resolved*, That as the Acting Board is greatly desirous to enlarge its missionary operations in China, they do appeal to the pastors and their brethren generally, to come to their aid in a united and vigorous effort to so far augment the funds, as to enable them, at no distant date, to meet, in a more ample manner, the claims of that vast empire.

To these resolutions we would only add; the Board would deem it hazardous to assume the support of any number of families in China, on the pledge of the future support which would be given by the fact, that under the excitement of such an appeal sufficient means had been provided merely to send them forth.

Again, there are missions where delays to reinforce is something more than a delay of the conversion of the natives to Christianity. The missions—some are in jeopardy, others languish, and no fields in the heathen world are more inviting or promising of success. We owe it not only to the heathen, but to our fainting brethren, to send them aid speedily.

Finally, the responsibility of settling the question *when* the call from China can be answered, must rest chiefly upon the pastors and churches. The Board dares not increase its present liabilities.

*To the Baptist Churches of the cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.*

BELOVED BRETHREN,—

The present peculiarly interesting position of the great Empire of China is our apology for now so specially addressing you. Until very recently the missionary of the cross to China had, indeed, but a contracted and difficult sphere. Macao was the only place in all this extensive land where a missionary could reside, and there, watched on the one hand by the Romanists, and on the other by the mandarins, but little direct missionary work

could be accomplished. But God, in his wise providences, has effected mighty changes in this hitherto sealed country, and our eyes now behold six different positions thrown open, where millions of this people are at all times accessible to the herald of salvation. These positions are the great cities of Canton in the Province of Kwantung, Amoy and Foo-chow-foo in the Province of Fukeen, Shanghai in Keang-soo Province, Ningpo in the Province of Chekeang, and the city and island of Hongkong, as British territory, in the embouchure of the Canton river. All these places are great commercial marts, and, apart from their large and fixed population, are visited by immense multitudes from all parts of the empire, who, on their return, may take back with them to their homes bibles and tracts, and what knowledge they may have personally gained from the missionary, and thus actually be the means of disseminating some knowledge of the gospel in almost every region of these widely extended and idolatrous dominions. These glorious openings for the direct preaching of the gospel, distribution of bibles and tracts, and for all kinds of missionary work, seeming to us to be the special orderings of the infinitely wise Jehovah, and seeming to call for special action on the part of the churches, we have come to the conclusion, after prayer and deliberation, to lay the matter solemnly and specially before the Baptist churches of the six cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.

To you, then, dear brethren, members of the churches of these six cities of the United States, we appeal in the name of the ascended Son of God, whose last command remains yet unfulfilled, and our appeal, with our spirits stirred within us, is in behalf of the teeming millions, dwellers and visitors, of these six great cities of China wholly given to idolatry.

Our proposal is, that by an immediate and extra effort, each of the cities named send one missionary family to China through the Baptist Board, supplying the outfit, and placing one thousand dollars at the disposal of the Board to be employed solely in the support of the said family. Is this asking too much? The London Missionary Society are making extra efforts to send *twelve* missionary families to China forthwith, for each of which they will require two thousand three hundred dollars to begin with, while we ask for *six* families, just one half, and one thousand dollars for each.

The country churches, if so disposed, could lend their aid to the city churches, and although we specially address the

above-named six cities, yet we should rejoice to hear that other cities, or associations, or combinations of churches, had also concluded to send a missionary family upon the same terms. It seems of the highest importance that immediate action be commenced on the subject, and we cherish the fullest confidence in your liberal willingness and ready ability. Select your missionary from what institution or place most agreeable to yourselves, and it will be well for him to embark as soon as possible without waiting for the other cities, should they not be ready when you are. (A list of articles specially needed in an outfit for a missionary to China we will send with this.)

Holding ourselves pledged to coöperate with you to the fullest extent of our ability,

We are yours, faithfully and affectionately in the Lord Jesus,

WILLIAM DEAN,  
J. LEWIS SHUCK,  
I. J. ROBERTS,  
DANIEL J. MACGOWAN.

Hongkong, May, 1843.

#### DESIGNATION AND DEPARTURE OF MISSIONARIES.

We have, at length, the pleasure of announcing to our readers the designation and departure of a missionary reinforcement for Burmah: the Rev. Joseph G. Binney, late pastor of the Baptist church in Savannah, Ga., and Mrs. Binney; Rev. Edwin B. Bullard, late pastor of the Baptist church in Foxborough, Mass., and Mrs. Bullard; Mr. Thomas S. Ranney, printer, of Poughkeepsie, N. Y., and Mrs. Ranney; and Miss Julia A. Lathrop, of Carmel, N. Y. The services of their public designation were held on Sunday evening, Nov. 5, at the Bowdoin Square Baptist meeting-house in this city. Reading of the Scriptures and Introductory Prayer, by Rev. Mr. Neale, of the 1st Baptist church; Instructions of the Board, by Rev. Mr. Peck, For. Sec.; Prayer of Designation, by Rev. Dr. Sharp, of the church in Charles St.; Address to the Missionaries, by Rev. Mr. Stow, of Baldwin Place church; Address to the Congregation, by Rev. Mr. Binney; Concluding Prayer, by Rev. Mr. Turnbull, of Harvard St. church. *Messrs. Binney*

and Bullard are to be stationed at Maulmain, the former to take charge of a Karen theological school, about to be opened at Maulmain ; and the latter to be connected with the Pgho Karens, including the church at Don Yahn. Mr. Ranney is to take charge of printing operations at Tavoy, in place of Mr. Bennett, who is expected to engage in the Karen school department : Miss Lathrop is also to assist in the school department at Tavoy.

The missionaries took their departure for Maulmain, in the ship *Charles*, Capt. Henderson, on the morning of the 18th ult. Rev. W. Gunn and wife, missionaries of the Evangelical Lutheran Society to the Telooongs, and Rev. J. C. Dow and wife, missionaries of the Freewill Baptists to Orissa, sailed in company. Prayer at embarkation, by Rev. Mr. Hague, of the Baptist church in Federal St.

We commend the ship, and those who sail in her, to the special intercessions of our missionary friends. The Karen missionaries have pleaded long and earnestly for fellow-laborers. The present is a most seasonable, though partial supply of their need. May the Lord of missions give them an effectual door of entrance, and may others soon follow in their steps.

#### Recent Intelligence.

**MAULMAIN.**—Mr. Judson writes under date of April 17, after mentioning his recovery from a late illness, "We have lately lost two of our assistants by cholera. The name of one of them, Moung Shway Bay, an old Rangoon convert, you may recollect. They both died in the triumphs of faith. Two excellent female members of the church, also, have lately left us. One of them could hardly be persuaded to take any medicine, earnestly desiring to depart and be with Christ. She was the second baptized in Maulmain. Four promising persons were received by baptism yesterday. Present number of the native church 152, but several suspended. Several have been dismissed to join the church in Amherst.

"I am chiefly occupied in the Burman dictionary, at the repeated suggestion of the Board."

**WEST AFRICA.**—Our last advices from the Bassa Mission are of Aug. 2 and 3. Mr. Day's

health had been restored, and the mission was advancing prosperously. The examination of the school at Edina was held Aug. 2. The pupils were improving both in knowledge and in morals. The Bexley school numbers thirty-one, of whom fifteen are native boys boarded by Mr. Day. The missionaries are "more encouraged than ever."

**GREECE.**—Mr. Buel writes from Malta, Sept. 19,—

The steamer *Tagus* came directly from the Piræus this morning, bringing the intelligence that on the 15th inst. the people arose *en masse*, and, supported by the military, surrounded the palace and demanded that the king should either sign the *Constitution* instantly, or abdicate the throne and retire from the country by the steamer then lying in the harbor of Piræus. This preconcerted movement had been suspected; and on the day previous, warrants were issued for the apprehension and immediate execution of six leading individuals, on the charge of conspiracy against the government: and it is remarkable that these same individuals were commissioned by the public voice to demand from his majesty the long sought for constitution. At 2 o'clock in the morning, 20,000 people had surrounded the palace and planted their cannon before the doors; and at 10 o'clock A. M. of the same day, the constitution received the royal signature, and the preliminaries of the new government (a limited monarchy) were settled. The celebrated Petro Bey was carried on the shoulders of the people; and the evening passed off with bonfires and illuminations. This extraordinary revolution can scarcely be said to have been stained with the blood of a single individual. Only three persons (belonging to the *gens d'armes*) are said to have lost their lives.

Mr. Buel was designing to remain at Malta a few days longer, and would then proceed to the Piræus, a few miles from Athens, to meet Apostolos; and would, probably, take up his residence there, at least for the present. (See also p. 307.)

**CHEROKEES.**—"Oct. 18. The Lord has continued graciously to bless his word in every place where it is regularly preached. A meeting of four days is about to be attended at Delaware town."

school, for Karen Mission,	
Rev. J. H. Baker	2,00
	—35,05
	—45,05

*New York.*

Champlain Baptist Convention,	
Rev. W. J. Cutting tr.,	70,73
Rensselaerville Baptist Association, Mr. Shute tr., per Friend Humphrey,	93,66
Worcester Baptist Association, J. Hayden tr.,	51,47
Hartwich, Sab. school 1,96	
do., mon. con.	4,47
	—6,43
Otsego Baptist Association, N. Brown tr.,	45,26
Middlefield, Miss Ruth Palmer	1,00
Antwerp, Rev. W. Tillinghast	10,00
Groton Village, Bap. ch. and cong.	7,84
Hamilton, col. at missionary meeting	146,97
do., a friend	1,00
do., Prof. G.W. Eaton	1,00
	—148,97
Almira, Mrs. Joan Kelley	2,50
Wayne, Miss Almira Hollis	25
do. Baptist Association	11,00
A "Universalist"	50
Steuben Baptist Association, S. Crosby tr.,	107,31
Tyrone, Mrs. Sally Ann Harding	50
Ontario Baptist Association, T. Ottley tr.,	3,00
Macedon, Fem. Miss. Soc. per Rev. Silas Bailey, agent of the Board,	406,53
New York city, 1st Bap. For. Miss. Soc., per Rev. Dr. Cone, as follows:	
China Mission,	240,00
Sabbath school, for Karen schools,	60,00
	—300,00
	—870,92

*Pennsylvania.*

Washington, Dr Letherman	5,00
Alleghany city, Bap. ch., mon. con.,	4,00
Beaver city, do. do., do. do., per Rev. J. Stevens, agent of the Board,	12,00
Northumberland Assoc., Joseph Mixill tr.,	33,85
Milton, Bap. cong., a member, one watch, per Rev. C. A. Hewitt.	
Madison, Bap. ch., B. Savage tr.,	16,15
per Wm. Shadrach,	50,00
Philadelphia Association, one half of contribution taken up during the sitting of the Convention,	25,36
do., L. P. S., a female friend, to educate a native Karen, to be named Lewis Steele,	12,50
Easton, Rev. M. M. Everts	2,00
Lower Marion, Fem. For. Miss. Soc., per Rev. H. G. Jones,	80,00

John Samuels, per Rev. Joseph Taylor,	1,00
	—152,86

*South Carolina.*

Savannah River Association, George Rhodes tr.,	133,93
Newberry Court House, Rev. Y. J. Harrington	22,00
	—155,93

*Georgia.*

Savannah, Mrs. Martha Robinson, for support of a Karen child, per Rev. J. G. Binney,	20,60
Georgia Baptist General Convention, Absalom Janes tr., as follows:	
For general fund,	303,42
" Burman Mission,	126,40
" " tracts,	5,00
" African Mission,	6,56
	—441,38
	—461,38

*Alabama.*

Carlowville, M. Ethridge	1,00
do., Rev. Jesse Hartwell	3,00
	—4,00

*Ohio.*

Ohio Bap. For. Miss. Soc., Rev. O. N. Sage tr., per Rev. T. F. Caldicott,	15,00
Canal Dover, Bap. ch.	1,18
Massillon, do. do.	6,00
Streetsboro', R. Gove	50
do., Centre ch.	2,64
F. Barton	1,01
John Scott	25
Johnson, J. F. Shaw	3,00
Wooster, J. H. Larwill	5,00
Mrs. Musser	50
Daniel McCrackin	2,00
Londonville, Mrs. H. A. Haskell	25
do., Emily Taylor	13
do., Elizabeth Hayes	25
do., A. J. Loomis	12
Geneva, Benev. Soc.	3,25
Priscilla Thompson	50
Milton, Bap. ch.	4,00
Richfield, N. Oviatt, part of subscription,	78,00
Rocky River Assoc., col.	8,51
Henrietta, Bap. ch.	3,25
John Townsend	50
Lorain Assoc., col.	5,38
Trumbull do., do.	8,68
per Rev. J. Stevens, agent of the Board,	133,90
	—148,90

*Indiana.*

Indiana Bap. For. Miss. Soc., D. S. French tr., per Rev. J. Stevens, agent of the Board,	80,71
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*Legacies.*

Eastham, Mass., estate of Polly Smith, F. Mayo executor, per Miss Thankful F. Smith,	20,00
Hubbardton, Vt., Mrs. Wood, deceased, per James Barlow,	50,00
	—70,00
	85357,91

H. LINCOLN, Treasurer.

THE  
BAPTIST MISSIONARY MAGAZINE.

APPROVED BY THE BOARD OF MANAGERS

BAPTIST GENERAL CONVENTION

Vol. XXIII

JANUARY 1940

No. 1.

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FOREIGN MISSIONS

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BOSTON:  
GEORGE H. PECK, AGENT,  
17, Joy's Building.

PAGES OF JOHN PUTNAM,  
 Sr., Concord:  
 1843

## CORRESPONDENCE, &c. OF THE BOARD.

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The Treasurer of the General Convention is H. Lincoln, to whom all donations and appropriations may be communicated.

The Missionary Bazaar are in Jay's Building, 51 Washington St., Boston, Me.

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Communications addressed to Missionaries of the Board, will be forwarded by the earliest opportunity to their respective destinations, if sent, post paid, to the Missionary Bureau, as above.

All boxes, packages, &c., designed for missionary use, should be addressed to the care of the Treasurer, and should be accompanied with the names of their donors, together with a full schedule of the articles contained, and an estimate of their value. There is especially important to regard to parcels designed for stations in the west, as they are liable to be soiled, and their contents to be injured, at the steam-houses where loaded, unless the consignee is advised of their contents and value.

Care should be taken, in packing up parcels, packing boxes, &c., to prevent damage of goods, from placing too near them articles liable to be started by extreme heat or other causes of climate.

## To Subscribers and Agents.

Subscribers who are desirous for the Magazine, are earnestly requested to make immediate payment.

As a new volume commences with this number, we hope readers will also be made by our Agents and friends to interest the circulation of the Magazine, and that every subscriber will endeavor to obtain at least one name in addition to his own.

The price of subscription are \$1.00 per annum in advance.

The Agent or person responsible for twenty copies, or more, will be allowed twenty per cent. discount on the price of copies, twenty-five per cent., and for fifty or more, thirty per cent. Payments to be made to the General Agent, on the delivery of the third number. Any Agent, or other individual who there is an local Agent, shall be entitled, on the payment of ten dollars, to twelve copies.

Remittances may be made to the General Agent, at our risk, through the postmaster, who are authorized to enclose and remit payment for periodicals from a remittance.

## Form of a devise of lands, tenements, &c., to the Convention.

I also give, bequeath, and devise to The General Convention of the Baptist Denominations in the United States, for Foreign Missions, and other important objects relating to the Kingdom of God, the certain lot of land, with the buildings thereon standing—[Here describe the premises with exactness and particularity]—to be held and possessed by the said Convention, their successors and assigns, forever, for the purposes specified in the Act of Incorporation.

## Form of a Legacy to the Convention.

I also give and bequeath to The General Convention of the Baptist Denominations in the United States, for Foreign Missions, and other important objects relating to the Kingdom of God, the sum of \_\_\_\_\_ dollars, for the purposes of the Convention, as specified in the Act of Incorporation. And I hereby direct my executor to pay said sum to the Treasurer of said Convention, taking a receipt therefor, which \_\_\_\_\_ must stay my devise.

## BOOK AND JOB PRINTING,

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JOHN PUTNAM,

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Of the many complimentary notices which the work has received from the religious press, we have space only for the following :

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TOGETHER WITH A MORE PARTICULAR ACCOUNT OF THE

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\* Of a truth I perceive that God is no respecter of persons ; but in every nation, for God searcheth out, and will exalt righteousness, is accepted with him. — *Apostle Peter.*



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THE  
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

FEBRUARY, 1843.

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GEORGE B. PECK, AGENT,  
17, Jay's Building.

PRESS OF JOHN PUTNAM,  
51, Cornhill  
1843.

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## To Subscribers and Agents.

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As a new volume commenced with the last number, we hope renewed efforts will be made by our Agents and friends to extend the circulation of the Magazine, and that every subscriber will endeavor to obtain at least one name in addition to his own.

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MARCH, 1843.

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BAPTIST MISSIONARY MAGAZINE.  
PUBLISHED BY THE BOARD OF MANAGERS  
OF THE  
BAPTIST GENERAL CONVENTION.

VOL. XXIII.

APRIL, 1843.

No. 4.

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1843.

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OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

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No. 5.

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THE  
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS.

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

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Press of JOHN BETHAM,  
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OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

AUGUST, 1843.

No. 8.

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BAPTIST GENERAL CONVENTION.

VOL. XXIII.

SEPTEMBER, 1843.

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PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

OCTOBER, 1843.

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1843.



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## THE BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXIII.

NOVEMBER, 1843.

No. 11.

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BOSTON:  
GEORGE B. PECK, AGENT,  
17, Joy's Building.

PRESS OF JOHN PUTNAM,  
81, Cornhill.  
1843.

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